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A Journal of Christian Education and Church Work

Vol. XIII

FEBRUARY, 1937

No. 2

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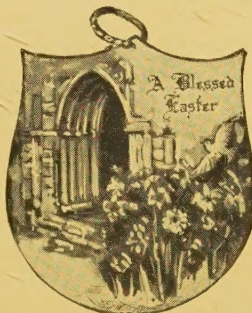
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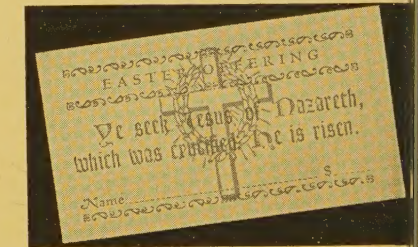
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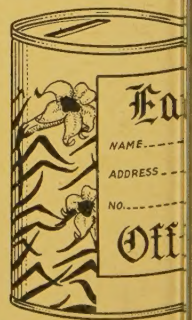


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Springtime Ingathering

Easter Sunday is March 28; two weeks earlier than last year. A large majority of the church schools of our constituency make large use of Lent and Easter for evangelism, especially with the adolescents of their classes. Easter Sunday has become peculiarly a time for baptisms, as a climax of the evangelistic effort. There are many and good reasons for the arrangement, or program. Nature is at this season teaching us over again her marvelous lesson of renewal, suggesting the need and process of spiritual regeneration. There is thought to be a beautiful association of the ordinance of baptism—as practised by our denomination—with the resurrection message of Easter. Our young people are associated in school and otherwise with companions of other denominations that practise confirmation." This sets them thinking about religious matters and "joining the church," as their friends are doing. Spring, anyhow, is a time of beginnings, new undertakings—almost as much so as the first of the year.

Objections and Cautions

The objection to pre-Easter evangelism—it may be a danger—is that often it makes churches and Sunday schools neglect soul-winning the rest of the year. Whereas every Sunday ought to be a "decision day." As for the baptism symbolism, every Sunday is a memorial of our Lord's resurrection—Lord's Day, day of his rising. My old teacher Henry G. Weston, president of Crozer Theological Seminary, was a violent protester against the introduction of Easter observance into Baptist churches, and his strongest objection was of a similar nature: that when Christendom signalizes the one resurrection memorial day as it does ("crowds the truth into a single day of the year") the resurrection truth is lost from sight or minimized all the rest of the year. Doctor Weston maintained that the ritualistic churches have declined spiritually from this cause. While baptism adds to the impressiveness of an Easter service, the practice of "saving up baptisms for Easter" is in disfavor with our best churches. Yet I have found high school boys and girls who supposed that Easter was the only time in the whole year when they could be immersed. Baptistries should be always open!

Preparation

There is another danger connected with Lent-Easter evangelism, and indeed all intensive evangelism, and that is having young folks come out for Christ, and into church-membership, hastily and unprepared. In the churches of which I have been pastor the backsliders and the indifferent were largely members who had been received into the church carelessly and without preparation. Such danger may be obviated in part by an instruction class for candidates for baptism, conducted by the pastor or superintendent.¹ Such classes are coming more and more into vogue. They are indeed a reflection on the work of the church school, which certainly should have given in its regular program full instruction in the meaning of conversion and the Christian life, and the privileges and duties of church-membership.

Teaching Christians to Be Christians

One of the whimsical schemers in Papini's *Gog* would reverse the procedure of law and the courts so that not the guilty but the innocent would be arraigned, tried, and punished. Isn't this in a certain rational sense what Jesus did, what his gospel does? Jesus

¹ To those who are not acquainted with the several brief instruction books that our Publication Society has provided for classes and individuals looking forward to baptism and church-membership, we would like to commend, and from much experience in using it, Ambrose M. Bailey's *Manual of Instruction for Baptists* (paper, 10 cents). For younger candidates there are Charles W. Gilkey's *Course of Training for Church-Membership for Boys and Girls* (paper, 3 cents) and T. Y. Young's *Christian Doctrine and Life* (paper, 3 cents).

called the righteous as well as the unrighteous to judgment, and today the best of men have moments when they feel themselves measured and found wanting by Jesus' holy standards. This burdens and complicates the task of the Christian minister and teacher. It is easy to preach to sinners, but to summon the good and noble to the best and the sacrificially heroic strains one's bravery. Yet this will inevitably remain the chief part of the Christian message that the most of us deliver.

No Easy Task

If only we can get the "good Christians" to be as good Christians as they should be the progress and success of the Kingdom will be accomplished. When Jesus said, "Unless your righteousness shall exceed the righteousness of the scribes and Pharisees," he may have had in mind such people who were at least better than the average. Jesus can't be satisfied with ordinary goodness—"Be ye perfect!" The church is full of Christians who need to be saved—out of a low level of smug, satisfied Christian character. Civically there are multitudes of "good citizens" who must be stirred out of an ordinary patriotism, that is little short of indifference, to a real sense of their civic responsibilities. It is an old suggestion that the "don't care" element of the population are worse enemies of the state than the criminal classes. The problem of the social reformer is not so much the antisocial-minded as it is the unsocial-minded. "The negative is forever in our way," said Emerson.

A Baptist Gospel Hymn

In his recently published *The Tent and the Sky*, Dr. Avery Shaw quotes some verses that appeared years ago in *The Watchman-Examiner*. It is not so well known as it should be that the writer of these verses, Francis Harold Rowley, is also the author of a hymn that has had a tremendous vogue in English-speaking churches and Sunday schools the world over—the hymn "I Will Sing the Wondrous Story of the Christ Who Died for Me." From 1884 to 1892, Frank Rowley, as his friends know him, was pastor of the First Baptist Church of North Adams, Mass. It was early in this pastorate, and while Peter Bilhorn, the singer, was helping him in evangelistic services, that he wrote these verses. Bilhorn made the stirring music that has ever since accompanied the hymn, used it in the meetings, and then passed it on to his friend, Ira D. Sankey. Sankey sang it into fame in the Moody-Sankey evangelistic campaigns, besides including it in the successive issues of his *Gospel Hymns*. It is eminently a gospel hymn—the gospel of Christ *multum in parvo*—and voices remarkably well the common Christian faith and experience.

A Distinguished Humanitarian

There are other things besides authorship of the hymn that make this man Rowley worth looking at. "When you begin to get old rejuvenate yourself by changing your occupation," advises a famous physician-psychologist. "What about our ministers who reach the 'dead-line'?" we are all asking. In 1911 Doctor Rowley closed a brilliant and successful pastorate of ten years with the First Baptist Church of Boston. But in his case there was no 'dead-line' in sight. He forthwith took up the presidency of the Massachusetts Society for the Prevention of Cruelty to Animals, a position that he still occupies, and with great efficiency. It is a onerous, demanding position for this organization is one of the greatest foundations of the kind in the world. It might be added that Doctor Rowley is also president of the American Humane Education Society and a vice-president, trustee, or director of about everything else in Boston and Massachusetts of an uplift nature. He has also found time to write several books (e. g. *The Human Idea*, *The Horses of Homer*, *The Teacher's Helper in Humane Education*) and many brochures on humane subjects. In my first interview with our old college president, Martin B. Anderson, he remarked, "Young fellow, you remind me of a man who used to be here a dozen years ago; a Frank Rowley. He's a Baptist minister now, in North Adams." If I do look like Doctor Rowley, I wish that instead I resembled him in Christian service.

How Attractive Are Your "Opening Exercises"?

In a conference on church school work the matter of tardiness was discussed. The superintendents and teachers confessed "coming in late" to be one of the persistent hindrances to efficiency. It seemed to me that the most helpful conclusion reached in our discussion was that the best way to correct tardiness to make the first part of the session, "opening exercises," call it what you will—so attractive that no one will want to miss it. The most of us have found that you can't scold, or plead, or shame, or hire people into being on time; and you certainly can't force them to—
—not in a voluntary meeting such as church and Sunday school are. The late Dr. Edward Judson, from whom I received no little splendid advice in the early years of my ministry, told me that a minister should spend half as much time preparing for the worship part of a service as he gives to the preparation of the sermon. Evidently he did not mean quite that, but the suggestion was a valuable one to me, as it might be to many a Sunday school superintendent. Doctor Judson added that when people wouldn't come to hear his sermons he tried to draw them by the beauty and attractiveness of the other parts of the service.

Jesus the Light of the World

By JOHN SNAPE, D. D., Los Angeles, California

The Pharos was a rocky island off the Egyptian coast. It afforded a site for the city of Alexandria and a foundation for a lighthouse which was reckoned one of the seven wonders for the ancient world. The lighthouse, at the entrance to the harbor, was erected by Ptolemy I and his son Ptolemy Philadelphus (about 282 B. C.). The original architect was Sostratus of Cnidus.

It was a lofty structure, with a square base measuring about a hundred feet on each side. It was estimated to be four hundred feet in height. Its light was visible at sea sixty miles away. It stood for nearly sixteen hundred years, and was partly destroyed by an earthquake August 7, A. D. 1303, but forty-three years later, in 1346, was totally destroyed. So for centuries its shining light streamed out to show approaching mariners the entrance to the double harbor of Pharos land.

The Pharos has been beaten, in its own line, in our day and here in America. On Fortress Monroe, at the entrance to Chesapeake Bay, there has been erected the greatest searchlight in the world. It has a beam of light nine feet in diameter that will illuminate a newspaper a hundred miles off. When it was on exhibition at the World's Fair at Chicago it was seen in Milwaukee. Its lenses and supporting frame weigh twenty tons. Its nine-foot beam of light has an estimated intensity of ninety million candles. It has turned night to day around Hampton Roads. It has been called the "greatest light in the world."

Whoever calls it so is surely mistaken, for the greatest light in the world is the true Light which lighteth every man that cometh into the world. Very dramatic indeed was the occasion on which Christ so declared himself. A great convention was being held in Jerusalem. Jews from everywhere were there. A feast was being commemorated, the feast of Tabernacles. It was the evening of the first day, and the greatandelabra in the Court of the Women was lighted at the signal of a Temple priest. At once the whole city was lighted out in brilliant illumination. As the water in the Temple was a symbolic memorial of the smiting of the rock by Moses, so the light of the Temple was a reminder of the guidance of God by fiery pillar during the forty years of wandering in the wilderness.

It has been supposed that Jesus took advantage of this moment of brilliant illumination to drive home a truth about himself. Standing in the presence of the Pharisees—the self-appointed custodians of the law—he cried, "I am the Light of the world. He that

followeth me shall not walk in darkness, but shall have the light of life."

The struggle today is not so much light against darkness as it is light against light; the light of partial truth against the full light; the light that accepts light but denies its source; the light of pagan institutions whose light went out centuries ago and versus the everlasting Light.

Christ is the light of truth to the understanding; the light of love to the heart; the light of righteousness to the conscience; the light of immortality to the soul.

Robert Ingersoll and a fellow atheist were traveling on a train one day, discussing the progress of atheism. Suddenly Ingersoll turned to his friend and said, "Somebody ought to write a book showing that the Jesus these Christians worship was a mere man like the rest of us," and said Ingersoll to his fellow traveler, "you are the one to do it." The other man took the challenge seriously. The result was the production of the famous novel *Ben Hur*. The traveler that day with Ingersoll was General Lew Wallace. As he studied the life of Christ, in order to demolish belief in his deity, he came at last to see, and to say, what the centurion said so long ago: "Verily this was the Son of God." The Light of the world is the light for the world.

Christianity is either a world force or an impotent audacity. Too much honor cannot be given to those prophetic pioneers of the long ago who blazed pathways through forests of irreligion and carried to the hearts and hearths of men the gospel of salvation. William Carey in India and Adoniram Judson in Burma were matched by their "rope-holders," Andrew Fuller and Luther Rice in England and America. While in America John M. Peck and Jonathan Going were road-makers and mood-makers of the civilization of their time.

Civilization is in a bad way just now. Unless something is done about it, it is likely to get worse. Civilization is a tiger with the claws trimmed down. War is a return to savagery and the jungle. Sin is abnormality. Christianity is the world force whose theme-song is "Peace on earth, good will to men." By unflagging devotion to this one theme it seeks to woo humanity from cannibalism to civilization, from barbarism to brotherhood; and thus bring all the rushing rivers of human life into one central stream of blessing and benediction.

This world belongs to God. The devil is a squatter

on the king's domain; he has no rights here. Sin is foreign usurpation; it is transgression, deception, negation, omission, separation, missing the mark, falling short of a king's ideal.

"This is my Father's world,
Oh, let me not forget,
That though the wrong seems oft so strong,
God is the ruler yet."

"This is the victory that overcometh the world." That word "overcometh" indicates an accomplished victory; it is in the aorist, completed action, tense. It is not so much the prophecy of ultimate victory as it is the indication of present superiority. The business in which we are engaged is the "overcoming" business. That is its characteristic. We do not look forward to an ultimate victory; we look backward to a cross. In the rejoicing of the glad day when the imperishable results of spiritual work are clearly

known we shall have glad share if here we have shared in the labor.

Sostratus, the architect of the Pharos lighthouse, built it at the command of the king. The king required the architect to cut his—the king's—name on the base of the lofty structure. Sostratus obeyed the command to the letter. He cut the name of Ptolemy I, but in the plaster on the base of the monument, his own name in the imperishable granite underneath! In due time the swash of the waves washed away the plaster, and with it the king's name, but the architect's name in the granite, stood for ages, until the lighthouse itself was demolished by an earthquake. The waves of time will wash away the plaster of much human eminence, but deep in the unchangeable granite there will endure the name that is above every name; it will stand when human institutions and human personalities have disappeared and been forgotten.

Learning for Life; the New Adult Program

(A SERIES OF FIVE ARTICLES)

By O. G. HERBRECHT,¹ Des Moines, Iowa

II. A WORKING MASTERY OF THE BIBLE

The first aim of the new adult program is a surer command of the Book of books. The keynote of this program should be *thoroughness*. We might as well confess smilingly that in the average adult class Bible study is badly anemic. There is little preliminary Scripture preparation by the pupils; the teacher's instruction is mostly of the moralizing variety, disrelated to the Bible.

Constructively—for purposes of this feature of the program—What is meant by Bible study?

1. *A Knowledge About the Bible.* Quite a few adults know fairly well the inside of the great text, but not the outside—not the sources of it, nor the devious, dangerous ways through which it has come. We are celebrating this year the four-hundredth anniversary of our English Bible, and the Book is the same now as when it was released to the world. But the struggle for its existence, its escapes from fire and flood and the waste-baskets of monasteries, its battles not only to stay alive but to influence the world, are some of history's most fascinating adventures. How much does the average adult know about the comings and goings of his Bible?

During the Century of Progress in Chicago I saw

Admiral Byrd's ship. There are many finer vessels afloat, but this one had a fascination that was not iron or wood or rope; it was the romance of the floes, the frozen cordage, the weather-beaten planks—the charm of the memory of the way it had come. That boat itself was as much of a hero as the man whom it carried to the South Pole. Something like that—just something—is it with the Bible. Utterly apart from the glorious personalities and messages it carries, it bids in its own right for respect and reverence.

There is a big unincorporated gap right in the middle of that Book. In between the Old Testament and the New is a space of four centuries, during which the world moved on, but of which the Bible makes no mention. The New Testament does not begin, historically, where the Old leaves off, but four hundred years later. Bible mastery cannot skip those years. The New Testament speaks of a synagogue; it presents Roman rulers and customs; it uses Greek names; it revolves around Pharisees, Sadducees, Essenes; it talks about the Sanhedrin, none of whom are in the Old Testament. Where did they come from? And why? That, too, is Bible study.

2. *A Knowledge of the Bible.* The content of the Bible, that is. In face of the fact that modern suggestions to use the Bible as one might an encyclopedia, for reference when matters of doubt arise, there is definite

¹ The writer is director of young people's work for the Iowa Council of Christian Education. He is the author of *Facing North*, *The Extension Division of the Church School*, and many published dramatizations and religious educational articles.

value in familiarity with the subject-matter of the book, even unapplied to an immediate, particular problem. The Bible is not only a spiritual prescription for moral ills and a first-aid to theological controversies, it is a revelation of God to men, and men to men. It is worth studying from God's standpoint as well as man's. The revelation is sometimes in poetry; therefore we should know the Psalms; sometimes in history; therefore we should know the continuing sweep of its events. Sometimes it is in the stern voice of law; that calls for acquaintance with legal books. Sometimes we see God in the ways of friendship; so one must read and know the friendly letters godly men wrote each other. Finally, the picture of Jesus includes the colors of the manger and the colors of the cross; so one must master the entire Gospel story to see the glory of God marching by in the beautifully tragic pageant of the Christ.

William Lyon Phelps, the distinguished American educator and litterateur, says: "I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible."

3. *An Appreciative Understanding of the Meaning of the Bible.* To some degree each one finds in the Bible his own meaning—suited to his own needs—for the Book has a way of speaking to men and women in their own language. But outside of that, the Bible is a message for the *world*. Perhaps we should read it at sentence again. The world scope of the Bible is in danger from those self-satisfied adults who feel that to religious "spread" we ought to let well enough alone. There is a real need for knowing the Bible so well that by it we can assure ourselves and others of its message's inclusiveness for all men, everywhere; and also that we may recognize its religion's distinctiveness from and superiority to all the other religions of the world.

Within this large frame the Bible has definite meaning for the daily details of life. What is its message to the home? To business? To government? To education? To play? None? If it has no message beyond that of personal stirring—is Christianity all it ought to be to help us live effectively?

There is still another angle. In general, adults are not much bothered about the growing conflict between the Bible, as representing Christianity, and science. Their interest, if any, is chiefly indirect, through the school and college contacts of their children. That absence of real interest may be due, of course, to firmness of faith, intelligently analyzed and held; or it may be due to the lack of enthusiasm for daring new thinking. But since the enemies of the faith are thinking much about it, it behooves the friends of the faith to think even more; for, as it is explained in *Alice in Wonderland*, this is a place where you must run as fast as you can to keep up; while if you want to get

anywhere, you must run at least twice as fast! The Christian adult is challenged to out-think science, or materialism. To refuse any concern in the matter is more damaging to religion than to science, or materialism.

"It doesn't bother me at all," said a dear old brother to me anent this matter; "I didn't live by science when I was a boy; I lived by the Book. We'd be better off if we'd throw all the science teachers out of our schools." And then he rode home in a brand new automobile that was shouting "Science!" from headlights to back bumper.

4. *To Study the Bible Requires a Sympathetic Attitude.* In my student days there ran an opinion that all actual study must be impartial—the Bible included. One of our oldest professors would not agree to that. "We do not do justice when we study without feeling," he maintained. "No great musician ever studied music impersonally; no great artist ever went to his easel unfeelingly. Love hunts for the true, the beautiful, the deep, the good, as well as for facts, meanings and their relation. A great Bible student will love Bible study."

5. *The Method of Real Bible Study Includes Exploration.* Neither fact nor truth is totally known in religion, science, anywhere. The fascination of life lies in its unknown areas. The truth we know is most often merely an open door to corridors of wider, further truth. Bible students will ask questions, of course; but they will also seek to answer their own questions. They will not despise books that throw light on the Bible, even though they may not agree with all these books say. They will hear trained men and women talk about the Book, though they may not believe all that is said. The studying soul is a questing soul, whose spirit is a lighted lamp on an ever widening way.

6. *A Working Mastery of the Bible Is a Knowledge that Is Good for Something Beyond Itself.* We need it in order to achieve mastery in the totality of life. Cardinal Newman, when he wrote "Lead, Kindly Light," had a working mastery of the Bible. So did Handel, for his marvelous "Messiah"; and Leonardo da Vinci for his "Last Supper"; and John Bunyan for *Pilgrim's Progress*; and John Milton for *Paradise Lost*. For great art, great literature and great music there is always need of men and women who have a working mastery of the Bible. If we adults are truly going to help usher in the kingdom of God, we need to master the Book—to build great selves, great business, great schools, great governments, great internationalisms, great social orders.

Peace on earth and good-will among men wait on a leadership that has a mastery of the Book, for these are too great to be realized by anything less than the master hand of master Christians.

The Sunday School Teacher's Professional Library

By CALVIN T. RYAN, A. M., Ed. M.

State Teachers' College, Kearney, Nebraska

What with schools of religious instruction—for both teachers and scholars—with special classes in teaching-technique, and with all the increased interest in Christian education, Sunday school teachers are learning that the art of teaching requires preparation, special training. They are learning, as Vieth so well expresses it, that "Teaching means much more than saying certain things in a certain way before a class. It means, in short, all the activities in which the leader may engage in order to produce certain results in the life and character of his pupils." Teaching that has neither purpose nor aim will accomplish no more in the church school than it will in the day-school. Aimless teaching accounts for much of our failure to hold Sunday school scholars.

Obviously a knowledge of subject-matter is a prerequisite to teaching any subject. The "school-keeper," the "book-teacher," the "recitation-hearer"—these are uncomplimentary names for the teacher who neither in knowledge nor in method is fitted to teach. The man who said that he preferred the old Negro mammy as his Bible teacher to a scholarly theological professor was not minimizing knowledge but extolling the significance of love and devotion. The devotion to service and the joy of teaching God's word impel many a teacher; cause him to overcome obstacles and lead him on to success in spite of his lack of knowledge.

Ignorance of teaching technique, of the how of teaching, is where many teachers fail. Professional literature is now so abundant that a teacher has the chance to improve while in service. The training-class should be in every Sunday school—although it isn't. The next best thing is self-improvement.

The day-school teacher has his own professional library; or has access to one. He is expected to read new books in the field in which he teaches. He is expected to know the particular psychology applicable to his age-grade level of pupils. That is, he is expected to continue to grow after he starts on the job. So must the Sunday school teacher grow on the job. There is for such a teacher a large number of books, books written by those especially versed in all lines of Sunday school and church work. The following are only a few of the many recently published good ones, but a thorough study of them will form the nucleus of a professional background. They should be accessible to all church school workers. The order in

which they are listed has nothing to do with their significance or value.

Paul H. Vieth is certainly among those specifically and directly prepared to write in this field. Of his books, I select *Teaching for Christian Living* (\$1.00), and *Objectives in Religious Education* (\$1.00) as being classics in the field. His *How to Teach in the Church School* (75 cents) is also invaluable for its practical discussions, but requires from the reader a certain preliminary knowledge of the field of religious education.

For one already somewhat versed in the new movements in religious teaching procedures, but who wants a final clarification, I suggest Harold J. Sheridan's *New Tendencies in Teaching Religion* (\$1.00). Professor Sheridan is considered an authority in the field of religious pedagogy and is qualified to evaluate the many trends and points of view in teaching.

How Shall I Learn to Teach Religion? by Blanche Carrier (\$1.00), is a very readable and convincing book, with the thesis that teaching should be done through the experiences of the pupil. Miss Carrier discusses such subjects as "Activities," "Worship," "Memory Work," and then outlines changes that should be made in our church schools.

The next book on my list is by an Englishman, H. A. Yeaxlee. Doctor Yeaxlee discusses *The Approach to Religious Education* (\$1.50) in Sunday school and day-school. With him it is a continuous process in every-day task. His approach is wholly scientific.

Forrest Lamar Knapp's *Leadership Education in the Church* (\$1.25) is a more comprehensive volume than the others mentioned. The book is nevertheless indispensable to pastors and superintendents. Doctor Knapp's position as director of leadership training in church school administration of the International Council of Religious Education gives him both authority and experience from which to write. He begins with, "What is the program of the church?" and then asks, "What kind of leaders does the church need?" Having answered these questions, he proceeds to show the kind of education required for these needs.

Another book by Harold J. Sheridan, *Growth in Religion* (\$1.00), is a scientific discussion in which the author maintains that growth in religion is subject to many of the laws found in the realms of science.

I am purposely omitting books that relate primarily to content; that is, to further information about the Bible and the Christian religion. Likewise, in omitting

NOTE. Any of the books mentioned in this article may be ordered from the Publication Society's Philadelphia headquarters, or from one of its branch houses. The prices given are postpaid.

the very many worth-while recent books on the newer movement in worship. In short, my purpose is to mention a minimum list of strictly professional books.

Charles E. Raven's *Christ and Modern Education* (\$1.75) shows that the teaching of Jesus and his methods meet the requirements of successful teaching laid down today by leading educators and psychologists. It starts with our failure to teach religious education, and makes the striking statement that we inoculate children against religion—so that they never have more than a mild case of it! *Christ and Modern Education* is the most readable and the most provocative of all the books here mentioned.

Education for Life with God by Wilfred Evans Powell (\$2.00), is a discussion of the meaning of religious education. Professor Powell makes some very discriminating distinctions as to what is and what is not Christian religious education.

Introduction to Religious Education, edited by J. M. Price (\$2.25), is a collection of essays by different authorities in the various fields of religious education. The book is very useful for background reading. In the field of background reading, no church worker should fail to read Hartshorne and Ehrhart's *Church Schools of Today* (\$2.00), which is really a case study of Sunday schools and their problems. Another case-study book is Weston and Harlow's *Social and Relig-*

ious Problems of Young People (\$1.75). The book can be used as a basic text in young people's church organizations, or it can be used in Sunday school classes of the senior, or more mature, groups.

For the teacher who is interested in group discussions there are two excellent books: Harrison S. Elliott's *The Why and How of Group Discussion* (25 cents), and Laura F. Boyer's *The Method of the Group Discussion*. Both are practical, usable.

Mary Alice Jones' *The Church and the Children* (\$2.00) and Ilse Forest's *Child Life and Religion* are books that answer many questions for parents and teachers of small children. Meyer F. Nimkoff's *The Child* (\$2.50) is also excellent. Part three of this book is devoted to the social experiences of the child, and one chapter is given over to the child's religious experience. Arthur T. Jersild's *Child Psychology* (\$3.00) is a satisfactory book in its field. For the person who has had no training in modern psychology, who wants to know more scientifically the nature of the child, and particularly about the learning process, this is a most useful book.

From first-hand experience, I can recommend these books that I have named. As Sunday school teacher and in schools of religious education, with courses in teaching technique, I have made them the basis of my work.

Lincoln's Indebtedness to the Bible

By ROBERT B. PATTISON, Ossining, New York

There are two memorials to Abraham Lincoln in our national capital at Washington. The one is seen by thousands, the other by but few. Yet this second reminder in large measure explains the glory of the first. The larger, more beautiful, more noticed and more admired, is the successful attempt to portray his character by the architectural magnificence of the Lincoln Memorial. But the essential quality of his life, as thinker, speaker and humanitarian, finds its center in a little volume in the Lincoln Museum; well worn, much read, evidently diligently studied. It is a small Bible upon whose flyleaf is inscribed in that handwriting every schoolboy knows, "A Lincoln, his own book."

We associate Abraham Lincoln very closely with the presidency at a critical era in our national history. Do we associate him closely enough with a Book which mightily guided him both before and during that crisis? He about whom more books have been written than any other American clearly indicates, both in his character and in his speeches, what the Bible can do to a receptive mind and a responsive heart.

What then was Lincoln's belief in the Bible, and what use did he make of it? His belief in the Bible was unbounded. There is the familiar testimonial: "I am profitably engaged in reading the Bible. Take all of this book that you can upon reason, and the balance by faith, and you will live and die a better man. It is the best book which God has given to men." Phillips Brooks characterized him by saying, "In Lincoln was vindicated the greatness of real goodness and the goodness of real greatness." Lincoln himself would at once have attributed any such praise to the effect of the Bible upon his character. As Theodore Roosevelt stated it: "Lincoln built up his entire reading upon his study of the Bible. He mastered it, he became a man who knew the Book and who instinctively put into practice what he had been taught therein."

Such being his belief in the Bible we expect some extraordinary use to be made of it. Nor are we disappointed. Among the foremost masters of English prose, he clearly reveals as a prime source of that skill his allegiance to the Scriptures. It began early in his life, as Carl Sandburg informs us in his

Abraham Lincoln; the Prairie Years: "Before he had learned to read as a boy he had heard his mother saying over certain Bible verses, day by day as she worked. He had learned these verses by heart; the tones of his mother's voice was in them."

That he had indeed memorized passages from the Bible is manifested by the biblical quotations engrafted within his speeches. His personal friend, the Hon. L. E. Chittenden, estimates that, "Early in his professional life he learned that the most useful of all books to the public speaker is the Bible. He memorized many of its chapters. After 1857—when Lincoln will have been forty-eight years old—he seldom made a speech which did not contain quotations from the Bible."

There are sufficient examples to prove such statements to be correct. In his compelling address at Springfield, Ill., in 1858, he bases his argument for the preservation of the Union largely upon Christ's word, "A house divided against itself cannot stand" (Matt. 12:25). In the same speech he instructed his opponent, Stephen A. Douglas, by quoting: "A living dog is better than a dead lion" (Eccl. 9:4). And in another address he places Douglas among the sheep, lost, but who may yet be found and brought home (Luke 15:6). From his so-called "Lost Speech" we glean: "Brother's hand will be raised against brother" (Matt. 10:21); and, "We therefore, in the language of the Bible, must 'lay the axe to the root of the tree'" (Matt. 3:10); also: "Showing to the world that we prefer—discreditable fact!—slavery to freedom, darkness to light" (John 3:19).

There is his Cincinnati Address, with its declaration, "He that is not for us is against us, and he who gathereth not with us, scattereth" (Matt. 12:30). While from other speeches we cull: "It is the duty of nations to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord" (Ps. 33:12). Nor does he neglect to quote the Golden Rule. In a letter to Mrs. Rankin we read of his willingness to unite with any church which, "simply asked assent to the Saviour's statement of the substance of the law, 'Thou shalt love the Lord thy God with all heart and with all soul and with all thy mind, and thy neighbor as thyself.'"

However, it is in his second inaugural that Lincoln's superb aptness in using Scripture shines best. Memorable in its historical content it is made more so by the aid of the Bible: "It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces (Gen. 3:19); but let us judge not that we be not judged" (Matt. 7:1) "The Almighty has his own purposes; it must needs be that offenses come, but woe unto that man by whom the offense cometh"

(Matt. 18:7). "As was said three thousand years ago, still must it be said, 'The judgments of the Lord are true and righteous altogether'" (Ps. 19:9).

Few speakers have said more exactly what they intended to say. Not alone in these specific instances but in the general tenor of his words sublime though found expression in well-chosen phrases; with a force and clearness in speech which resemble the power and purity of some mountain stream; and, like the stream, its source was from far above itself. So much so that Lincoln would be among the first to approve of St. Paul's judgment, "All Scripture is profitable!"

The Teacher Problem Solved

By Jennie E. Stewart, Boulder, Colorado

We have tried out the plan of having an assistant teacher for every class. The assistant teacher with us is more than a substitute teacher. He is expected to be on hand as faithfully as the head teacher. He prepares his lesson just as carefully; and is ready to teach at a moment's notice. He takes the class when the head teacher is ill or on vacation; also several Sundays in the year while the head teacher goes about visiting other classes of the same general type as his to garner fresh ideas and helpful methods. He helps with the calling, with program-planning and carrying out the plans. In the adult classes the assistants sit in with the class while the head teacher is teaching, but in the younger grades if the head teacher is on the job the assistant may be acting as teacher for some other class. When a teacher moves away or resigns the superintendent feels free to call upon one of these assistant teachers to take the class. When a new family comes into the church, the superintendent makes an effort to try them out as teacher material by appointing them assistant teachers; where they seem to fit in best. When young folks grow up and reach the age when they might be training for assistant teachers he puts them on some class staff. By this means he always has teachers who have had some experience to fill every vacancy; and the teacher problem solves itself.

Follow Me

Hitler is crying, "Whoever is not of German blood cannot follow me." Mussolini is crying, "Whoever is not an Italian nationalist cannot follow me." Stalin is crying, "Whoever is not of the proletariat cannot follow me." Is there any uniting voice? There is. "Whosoever would come after me, let him take up his cross and follow me." Upon the church rests the responsibility of giving an adequate embodiment of that unifying Voice in the world today.—*Federal Council Bulletin.*

The Liquor Problem Today

By DEETS PICKETT

Director of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church

V. PUBLIC POLICY

Suggested Scripture: Matthew 3: 10

"That liquor should be sold is bad enough, but that for the sake of a paltry revenue the state should become the partner of the liquor-seller—that is a bargain worse than that of Eve or Judas."—*Horace Greeley*.

PUBLIC POLICY, SERVANT OF THE COMMON GOOD

"When a man abstains, it is nobody's business but his own; but when he drinks, his drinking is everybody's business," says Bernard Shaw. It is because of this that the policy of government, whether it be municipal, state or Federal, in regard to alcohol is of vital importance. "You must realize, gentlemen," said Joseph Choate, Jr., director of the Federal Alcohol Control Administration, to a group of liquor-dealers, "that you have no rights; you have only privileges."

"We deal in a ware, the misuse of which brings sorrow in its train; and modern conditions have made the exigencies and affairs of society so interdependent that it is no longer possible for the individual to work out his own damnation in whatsoever fashion he chooses to do it without society as a whole being subtly affected" was the candid acknowledgment of the *Brewer's Gazette*, London, in November, 1916. It follows, therefore, that government must serve the trade without regard to the common good, or it must serve the common good without regard to the interest of the trade. It is obvious that the interests of these two groups are incompatible; if one is served the other must suffer.

POSSIBLE POLITICAL POLICIES

Broadly speaking, social authority can follow only one of three policies in regard to liquor: (1) Grant the traffic permission, protection and promotion; (2) grant it toleration as an admitted evil, which can be permitted only under the most rigid control; or (3) prohibit it as antisocial, arraying against it all prestige and power of government, in order that it may be constantly repressed and eventually suppressed. There are conflicting theories as to the governmental authority which should be brought to bear upon it, whether municipal, state or Federal. "It is a local question," says one, "to be dealt with according to the convictions and group habits and training of local populations." "It is a state question," says another, "local option is too local and too optional; the citizen of the municipality is unable to resist the impositions of a predatory trade if it has state sanction."

"The problem is Federal and constitutional," says the national prohibitionist. "The trade is too powerful financially, too ruthless in all its methods to be dealt with by the states; it overrides the state authority and toleration in any part of the nation injures the material and spiritual welfare of every citizen of the nation."

THE THEORY OF PERMISSION

Practically no one now subscribes to the theory of free trade in liquors. The history of this policy in both England and America is a history of populations debauched. "Whisky kills one-third of our citizens and ruins their families," said Thomas Jefferson; and he hardly overstated the case.

STATE CONTROL

License, or state monopoly, has been extensively tried in the Scandinavian countries, in Canada, and is now receiving a trial in several American States. In America it is limited to so-called "hard liquors"; the sale of beer and light wines in practically all cases being operated under a system of license. License implies "regulation," while state control is based upon the theory that the traffic in liquors is a necessary evil.

PROHIBITION PHILOSOPHY

Legal prohibition of the drink traffic is solely on the grounds of the effect on society, not on the ground of the inherent evil of drinking. It is based upon the belief that the liquor traffic cannot be controlled, that no system of regulation can prevent it from inflicting on the average citizen grave injuries. The very presence of a saloon lessens the value of surrounding property and raises the fire-insurance rates. When a man engages in a traffic which lessens the value of property in his vicinity, which increases the burdens of taxation, which promotes crime, disease and social disorder in the community, the personal rights of others become invaded and it is the primary duty of the state to protect these rights. As Bishop M. S. Hughes said, "Paris green does not aid the eatable quality of potatoes any more than the lawful power acts on the moral character of man, but when the potato-bugs are getting in their work on the crop, a dose of Paris green protects the plant and gives potatoes to eat which would otherwise be destroyed." Thus law may not make men moral, but it can do much to keep them from immorality, it can lay hands on the parasites who

commercialize the weakness of their fellow men. It can put a stop to the legalized encouragement of drunkenness and the artificial stimulation of vice for the sake of the dollar.

PROHIBITION AS A CONSTITUTIONAL PRINCIPLE

The men and women who were responsible for placing prohibition in the Constitution of the United States believed it not to be a police policy but an essential principle of government. They considered the license policy a transgression of the government itself against the fundamental rights of the people, to be checked by provisions in the national charter. Just as the Federal Constitution prohibits the suspension of the writ of habeas corpus, *ex post facto* laws, unequal taxation, and laws abridging the right of free speech and petition, they believed that it should be used to check the proved tendency of government to enter into partnership with an antisocial institution.

THE OPPOSITION TO PROHIBITION

The opposition to prohibition was based upon a general conviction that not the consumption of drink but drunkenness is the source of the evil from which society is suffering; the right of two-thirds of the population to enjoy alcoholic beverages should not be abridged because of the occasional abuse of this right by one-third of the population. The experience of the United States with prohibition has afforded material to both groups. Prohibitionists point out the indisputable fact that the dry decade was our greatest period of prosperity, until it collapsed because of speculation. During that decade every important cause of death showed a decrease and literally hundreds of thousands of lives were saved by the death-rate decline. Drunkenness decreased, according to police figures, alcoholic insanity decreased, deaths from alcoholism reached a new low. The Salvation Army and charitable organizations gave glowing reports of its effect upon their work. Polls of college presidents and deans, of high school principals and editors of school publications disclosed that drinking among young people, while common enough, was much less than during the pre-prohibition days. Savings-bank depositors increased by millions, and savings deposits by billions; life-insurance mounted; building-and-loan associations saw their assets built up, while the sale of small houses tripled in a few years. The school population grew and the diet of the American public was revolutionized. On the other hand, the illicit traffic in liquors reached formidable proportions and was organized by daring criminals who waged war against each other; rum-running cars flew through our streets pursued by firing policemen. Opponents of the law claim that the criminal interests of the nation were financed by the bootleg trade.

The truth seems to be that prohibition was an doubted social and economic success, but that its political administration was characterized by a great deal of insincerity and inefficiency. The law was bitterly opposed by certain groups, and this opposition was unrelenting that is practically amounted to encouragement of crime. In the main, the cities were against the law, while the small towns and country districts were for it. The Protestant and the "Native" groups were for it; the Roman Catholics and Jews, and the children of the newer immigration—the majority—against it. These latter groups seem to consider it a challenge to their customs and their prejudices. Another weakness of the policy was the fact that law is not administered in this country by the ablest and most devoted individuals. While there are exceptions—many of them—government administration is too frequently in the hands of men who are weak and parasitical, or ruthless and conscientiousless. The possible profits of the illicit trade were so great that it constituted a temptation to that portion of the population which is naturally criminal in its instincts; and these profits they did not hesitate to share with the poorly paid servants of the law who had little moral principles and few scruples.

The shortcomings of the law would perhaps have been less noticeable if it had been supported by systematic and unrelenting education as to the inherent character of the commodity. The attitude of good people who befriend the alcoholic liquor trade seems to be based on the absolute lack of understanding of the social significance of the dehydrating, fat-solving, habit-forming qualities of the drug alcohol. In the end prohibition was destroyed largely because the people, driven half-frantic by the depression, wished to establish the trade in order to tax it. But the destruction, after all, was very largely in the nature of a contract with the strong organizations and wealthy individuals who insisted upon its destruction.

A REVIEW OF THE CONTRACT

In general the promises by which the Americans were induced to repeal prohibition may be summarized as follows:

1. That bootlegging would be eliminated as a serious problem.
2. That dry territory would be protected.
3. That "poisonous" liquor would no longer be sold.
4. That "temperance" would be promoted.
5. That the influence of the underworld in politics and the liquor trade would be eliminated.
6. That deplorable drink conditions among young people would not continue.
7. That taxes would be lightened by enormous revenues from the liquor traffic.

8. That the unemployment situation would be relieved and the farmer would find a vast new market.
9. That the saloon would not be permitted to return.
10. That "racketeers" would be seriously handicapped by the failure of their principal source of income.
11. That the people would drink more light wines and beer and less whisky.

A LIQUOR TRAFFIC DIVESTED OF ITS EVILS!

In order to perfect the record we quote from leading exponents of repeal:

"It (the repeal program) should destroy the present speak-easy, prevent smuggling and do away with bootlegging. It should prevent the return of the iniquities of the old saloon" (Leaflet of the Association Against the Prohibition Amendment).

"Everything humanly possible will be done to eradicate and stamp out once and for all the dark, evil-smelling resorts that have been the breeding-places of vice, crime and corruption" (Edward P. Mulrooney, Chairman of the New York (State) Alcohol Beverage Control Board, May 30, 1932).

"Repeal at any time will bring the rout of lawlessness, the restoration of local republican self-government, and the establishment of intelligent and sane methods of attacking the drink evil" (Joseph H. Choate, Jr., *New York Times*, May 9, 1933).

Among the benefits of repeal will be "restoring the respect for all laws which the illicit liquor industry has broken down" and "relieving officials of the Federal and state governments from the necessity to combat racketeers and gunmen" (Jouett Shouse, September 4, 1932).

"Reestablishment of the saloon as we used to know it will be prevented by overwhelming public sentiment in each state" (Senator Walsh, May 17, 1932).

PROMISES UNFULFILLED

The present situation is in sharp contrast with these promises:

1. The liquor traffic is very nearly a monopoly in the hands of a few great concerns.
2. Many of the brands of whisky now being sold to the people under fancy labels are frequently described as "worse than bootleg."
3. Speak-easies are numerous in the slums of our great cities.
4. Smuggling of alcoholic liquors without payment of duty is a vast industry manifesting its well-known brazen defiance of United States laws.
5. Bootlegging is general. Responsible officials have honestly and candidly faced the fact that the volume of the bootleg whisky trade is probably equal to the

volume of the legitimate trade in whisky. Mr. Choate, Jr., estimates that we are consuming "a quantity of spirits (bootleg) which cannot be much less and may be more than we drank before prohibition. This quantity is being consumed in addition to the entire sales of legal goods which ever since repeal have run not far below preprohibition figures." This vast illegal trade exists in spite of the most strenuous efforts on the part of the treasury which is making use of approximately as large an organization to suppress the illegal trade in alcoholic beverages today as was used at any time in the enforcement of the prohibition law.

6. There are nearly a half-million places of retail liquor sale in the country, and the majority of these are nothing but saloons. In many cities these saloons are filthy and vile to the last degree. They harbor thieves and prostitutes and infect the whole social body. The use of hostesses—many of them under age, some of them mere children—is a common practice. Defiance of law and police regulations, payment of graft, and every form of public corruption characterize the liquor trade in practically every metropolitan city. The liquor traffic flaunts itself in the face of disapproving sentiment, crowds its way into communities where it has been hitherto unknown, while gangsters with a new arrogance are building up organized gambling and other rackets to unprecedented proportions, burdening business with their exactions and terrorizing the American public.

A round of the Chicago saloons made by reporters of the *Chicago Herald and Examiner* and the *Chicago American*, resulted in such head-lines as: "Shocking Saloon Revels of School Children," "West Side Pupils Pack Dens," "North Side Pupils Hold Debauch at Beachview Gardens," "Police Look on as Girl of 14 Drinks at Bar," "Old Saloon Plus Women Equals New Tavern."

7. The liquor traffic has used every possible means of trade promotion. Its advertising campaigns have been general, and by suggestion and advice urge the use of beer, whisky, gin and all other alcoholic liquors upon women, as well as men, and particularly upon young people of both sexes. The radio is bringing sales propaganda of the intoxicating liquor trade into millions of homes, overthrowing the teachings of the public school and the church. Every possible form of pressure has been brought to bear upon "dry" states to overthrow prohibition or displeasing regulations. In Southern cities and in the West drunkenness arrests have increased by an appalling percentage.

8. No attention whatever has been paid by the liquor traffic to the promise of the Twenty-first Amendment that dry states shall be protected.

9. The distinguished men and women composing the directorate of the Association Against the Prohibition

Amendment seem to have forgotten entirely the slogan "Beer and light wines now, but no saloons ever." The cocktail and the highball are the drinks of the day, and so general in popularity among young people that the Northwestern Life Insurance Company reports a gain of one hundred and thirty-eight percent in the number of those under thirty reporting the use of intoxicants.

10. Drunkenness arrests were up approximately twenty-six percent at the end of the first year of repeal, and institutions for the care of alcoholics reported an increase of approximately forty percent in their business.

11. The farmer has been hit hard by repeal. The Milk Research Council, Inc., of New York, reports that 1933 sales were 37,360,000 quarts less than in 1932; that in 1934, the first year of repeal, there was a still further decline of 59,160,000 quarts. The decrease continues in 1935 and it is estimated, on the basis of an investigation in fifty-nine typical cities, that the average consumption of milk is twenty-seven percent below the lowest quantity considered necessary to health.

12. The Treasury of the United States estimates that the government is losing thirty million dollars revenue every year as a result of liquor-running. It is now proposed to extend the jurisdiction of the United States further out to sea in order to cope with the rum-ships which are attacking our coast. An increase of \$3,678,738 for the support of the Coast Guard is asked in the current budget, the explanation being as follows:

"The 1935 appropriation for this service was considerably reduced under the assumption that smuggling would diminish to a large extent. This situation has failed to materialize, however, and it will be necessary to provide a deficiency appropriation for the service when Congress convenes."

13. One of the alarming developments of repeal is the startling increase in the motor-vehicle death-rate. In the words of the National Safety Council:

"Never has the motor vehicle accident toll been so tremendous. The increase in deaths during 1934 greatly exceeded the increase in use of the highways. The average motorist was not able to travel nearly so far in 1934 without an accident as he was in 1933."

14. The cost of the effort to protect the United States revenue is much greater than the cost of the attempt to enforce the Federal prohibition law. More men are being employed for this purpose by the Treasury. More men are guarding our coastline, while there have been millions of increased appropriations for equipment.

15. The promised reduction in crime has not materialized, despite the fact that repeal has wiped out the charges formerly made under the national prohibition act. Our federal courts are still congested and

federal penal institutions are crowded, while the jails and correctional institutions of the states and cities are closely packed with violators of the law. Sanford Bates, director of the Bureau of Prisons, Department of Justice, stated to a subcommittee of the House Committee on Appropriations on March 4, 1935:

"There was a great decrease in liquor offenses before December 31, 1933, which continued through the repeal; then, soon as the Treasury Department undertook the enforcement of the revenue act of May, 1934, the cases began to come again under the revenue procedure, so that we build up almost to where we were at the peak under prohibition. In the meantime the increase in regular crimes, notably in counterfeit, and practically all kinds of crime, have carried us beyond the estimate, or is expected to. In other words, the lag we were expecting to get through the repeal of prohibition did not materialize. . . In the report that came from this New Orleans jail the other day the marshal stated they had never had so many arrests for illegal liquor as they had that month."

Commenting upon this testimony, Representative Oliver, of the House Appropriations Committee, said: "That is one of the surprises which has confronted the committee as well as the Department of Justice—the rapid increase in the population of the jails since the repeal of the Eighteenth Amendment."

The suggested budget of the United States Government for the year ending June 30, 1936, in estimating the expenses of the Department of Justice, penal and correctional institutions, said:

"Since it was anticipated that there would be a considerable decrease in prison population on account of the repeal of the Eighteenth Amendment and the expiration of sentences, persons incarcerated for violation of the prohibition law, material reductions were made in the 1935 appropriations for penal and correctional institutions. However, present indications are that there will be no decrease in the number of prisoners, and that not only will the reductions in appropriations have to be restored but that further funds will be required because of the advance in commodity prices. . .

"The increase of \$499,960 in the estimate for the support of United States prisoners in state institutions is recommended for the same general reason as increases in the estimates for Federal institutions, namely, an anticipated increase in the number of prisoners."

THE PROMISE OF ENORMOUS REVENUE

"The burden of income taxes should and will be relieved with the passage of the repeal amendment. Hundreds of millions of dollars will be diverted from the coffers of criminals to the national and state treasuries" (James A. Farley, June 1, 1933).

"Without doubt repeal of prohibition will bring enough revenue to offset the new taxes which Congress is going to enact now to give new jobs" (James A. Farley, May 24, 1933).

"The revenue from repeal will be so immense that it will not only enable but compel the reduction of taxes. It will balance the Federal and state budgets and eliminate the tap-root of depression and une-

employment. For those benefits we cannot and must not wait" (Joseph H. Choate, Jr., May 9, 1933).

John J. Raskob characterized as "ludicrous were it not so serious" the struggle to balance the budget at that time "when our bootlegging racket is going merrily on" (Boston, May 11, 1932).

THE DISAPPOINTING PERFORMANCE

1. The preliminary estimate of the Federal revenue from liquor for the first repeal year was \$374,506,-32.50. If the income to states and municipalities is added, this total would be increased by something less than one hundred million dollars.

2. The budget has not been balanced.

3. Taxes have not been reduced; they have been increased.

4. It is now clear that restoration of the liquor traffic has done nothing to relieve the depression, increase the body of employment, or help the farmer. The number of those given employment by expenditures for alcoholic liquors is far more than offset by those who lost employment because those expenditures were diverted from socially useful trades which make larger returns to the producer of raw materials and to labor.

5. But if the liquor traffic has been disappointing as a source of revenue, its ability to lay heavy imposts upon legitimate business was not overestimated. For every dollar it has paid into the Treasury of the United States the liquor traffic has taxed legitimate business six dollars. It is estimated that the retail cost of alcoholic beverages the first year of repeal was not less than \$2,578,016,123, and every dollar of this expenditure was diverted from useful and productive industries. In addition to this direct cost, there is little doubt that the liquor traffic imposed upon the American people an indirect cost equally as great.

ALARMING TRENDS

As Elihu Root, former secretary of state, said, "Only trends are important in a democracy." The most alarming factors in the present situation are the trends. These trends are in part:

1. An alarming tendency to increased consumption. While the consumption is not so great today as it was in the old saloon days, it is rapidly increasing. In the fiscal year of 1935, the consumption of beer was thirty percent greater than it was in 1934 and the consumption of whisky showed the enormous increase of ninety-four percent.

2. There is an appalling increase in the use of liquors by women and young people, and this increase seems to be in large part due to direct trade promotion in the form of advertising. One of the metropolitan newspapers carried for six days one hundred and four columns of liquor advertisements, almost all of it ad-

vertising the stronger liquors. In numerous instances these advertisements were illustrated by the pictures of attractive young women, housewives going about their daily tasks, or athletic young men, the entire suggestion being not only mischievous in the extreme, but erroneous. Beers were advertised generally over the radio, and now spirituous liquors are beginning to be promoted in the same way.

3. The subservience of the government, municipal, state and Federal, to the liquor traffic is disturbing in the extreme; it can only lead to gross corruption.

IS NO ALTERNATIVE TO PROHIBITION POSSIBLE?

Should the state socialize the trade in order to eliminate promotion? There are great difficulties involved. The socialized trade is invariably used to build up a formidable political machine. If liquor is to be sold by the state, should it be sold at a minimum price in order that the government may be free from the taint of liquor profits, or shall it be sold at a high price in order to discourage consumption? A minimum price would undoubtedly make for wide-spread drunkenness; a high price would mean inordinate profits and the eventual dependence of the entire state upon a vicious traffic. These principles should be considered as fundamental:

1. Temperance can be served only by diminishing the consumption of alcoholic liquors. Any policy, therefore, tending to a diminution of consumption is good; any policy which tends to increase consumption is bad.

2. Consumption is increased by the strength of the economic motive involved in large profits; by advertising and display; by increase in the facilities for distributing the commodity.

3. Any policy of repression has a good effect, but if the legal trade is repressed by the prohibition of advertising, curtailing of profits and decrease in the number of outlets the illicit traffic must be subjected to unrelenting warfare. No good is done by curtailment of the legal liquor traffic if bootleg is not effectively suppressed.

QUESTIONS

What is the greatest obstacle to the establishment of an anti-alcohol governmental policy:

- (a) Greed of those determined to profit by liquor.
- (b) The resistance of racial, religious, social and sectional groups?
- (c) The poor quality of political leadership in our democracy?

In your opinion, what is the greatest factor in the promotion of the drink custom:

- (a) Commercial advertising?
- (b) Drink scenes in motion-pictures?
- (c) Reference to drink in stories which depict "society"?
- (d) The example of men prominent in industrial or political life?

In your opinion is the question of liquor control:

- (a) One for the county?
- (b) The city?
- (c) The state?
- (d) The nation?

What is the most disappointing result of prohibition repeal:

- (a) The return of the saloon?
- (b) Continued bootlegging?
- (c) The disposition of the trade to extend the liquor habit?
- (d) The failure of the revenue?

Every-Member Canvass Pointers

By Bruce F. Richards, Auburn, New York

1. Many churches find it advantageous to start their fiscal year April 1, having the Every-Member Canvass in the latter part of March. Other churches prefer the church year to begin in the fall, and plan the canvass at that time. One drawback to fall is that many people have spent too freely during the vacation season and are inclined to be "close" at this season.

Local conditions should be carefully studied, as to when the canvass will meet with the heartiest response in any particular community. Because it has usually been at a certain time should not be considered, if it is found wise to change.

2. A record should be kept as to the exact amount of personal attention given to each member or family during the year; for example, number of calls by the pastor and by callers from the church or Sunday school. Often the person called upon informs the canvasser frankly that no one ever comes near them except on the annual drive for money or pledges. This may be true—but it shouldn't. A simple system of record-keeping should be worked out so that no member or family need feel neglected or slighted.

3. A sermon on tithing or stewardship precedes the canvass; and the canvassers, who have been thus instructed on the matter, make it a point to have a little talk on Christian giving in each home. This gives an opportunity to answer questions and get people thinking about the subject.

4. If the canvass is by means of pledge-cards at the church service, with only personal calls upon those not heard from, a different situation develops, and it is a simple courtesy for the church office or committee to acknowledge the pledges made by a cordial note of appreciation, together with an expression of feeling that the church and its members will be blessed.

5. Usually those making the member-to-member canvass go in pairs. It is a good plan to have each pair consist of an older and a younger worker. The younger worker receives needed training, and there is a chance for a fine friendliness to open with the older and younger members of families called upon.

6. If the canvass takes place Sunday afternoon,

many churches make a practice of having dinner served at the church directly after the morning service so that teams of canvassers may start out promptly and all at the same time. Usually a definite hour is appointed for the canvassers to be back, and make their reports. At this time light refreshments may be served.

Jesus' Method

By William Quay Rosselle, D. D.

The Master did not preach what we call doctrinal sermons. It is certain that he did not base his courses upon scriptural expositions. That was the method of the scribes and Pharisees, and they opposed Jesus because he followed a different method. The Master began with the spiritual problems of individuals, and took those problems for his texts. For this reason the common people heard him gladly, and they found his teachings so refreshing, and not like that of their professional teachers. A good impulse rising in any man's heart was the voice of God speaking to that man. The leaders of Jewish thought were bound by the traditions established by their interpretation of their ancient scriptures. This removed God far in the past, and robbed religion of its vitality. The Divine Teacher told them that through their traditions they had rendered the word of God of no effect. There is always danger that we may fall into the same error. After all the only word of God that is vital to us is the Word made flesh. God was in Christ, and said God may be in us. The life of God in us is the ever-living word of truth. As many as are led by the Spirit of God, they are the sons of God, and only the son can know the father. The Spirit is life and light, revealing truth to us. In order to know the truth we must first *become* the truth. The word of God is not an abstract concept of the mind, but rather a living experience of the whole personality. God's life as experienced in a human life, is the living Christ, and the Holy Spirit. He is the only teacher of life, the only revealer of spiritual truth.

Church Schools Real Schools

The church school to win the cooperation of parents must be worthy of that cooperation. It must be a real school, measuring up, as far as possible, with the highest educational standards in teaching personnel, equipment, technique and curriculum. We cannot blame parents for refusing to become enthusiastic about certain so-called schools in some churches. Compare them with the public schools in the same community and it is easy to understand why, in the minds of parents and pupils, they are relatively unimportant.—Clarence N. Wright, in *"The International Journal of Religious Education."*

THE ORGANIZED CLASS



Men's Bible Class,
McMinnville,
Oregon

Centennial of Norwalk, Ohio, Church School

The Sunday school of the First Baptist Church, Norwalk, Ohio, recently celebrated its one hundredth anniversary. The church itself is seventeen years older. One feature of the celebration was a get-together supper at which many were dressed in old-time costumes. (The accompanying group photograph was made at this time.) There was also a pageant depicting events in the life of the church and school, entitled "Our Book of Remembrance." At the Sunday service the pastor, Rev. George C. Conrad, preached on "What the Sunday School Means to Me," and honor was done to a hundred and twenty-five former officers and teachers as their names were read. In the group picture the superintendent of the school, D. E. Starkey, is seen at the right end of the second row, sitting, with his little daughter on his lap. At the back, standing, to the right of the piano, are Mrs. and Mr. Conrad; and fourth from the piano E. E. Little, who has been a member of the church for sixty-nine years, or more than half the church's life.

Men's Class, First Baptist Church, McMinnville, Oregon

This class is notable for the large number of college professors—eleven—in its membership. And it has a former college president as its teacher, Dr. Leonard W. Riley, for nearly thirty years head of Linfield College. Doctor Riley has recently remarked, "I have never done anything in all my life which I have so much enjoyed as I enjoy studying the Bible and teaching this class." He finds circular (mimeographed) letters to the men of great help in stirring and maintaining interest. Besides all these college men the class has two physicians, five business men, three carpenters, three farmers and four ministers on its roll. The total membership is sixty-five, with an average attendance around forty-five. In the group picture Doctor Riley is seen standing at the left. In front of him, to the right, sitting, is the present president of Linfield College, Dr. E. J. Anderson.

This is one of the many adult classes that uses and prizes *ADULT LEADER* as study material.



Sunday School of
First Baptist Church,
Norwalk,
Ohio

Religion in a Democracy

World history, particularly the events of recent times, has taught us that we cannot look solely to legislative efforts and panaceas to correct the fundamental mass problems that arise in a time of great moral and spiritual crises. In a democracy moral ills cannot be corrected through legislation that is not supported by the people. These abuses do not lend themselves to regulation or legislation externally. Rather the correction works from the inside out, and therefore must start in the individual and function from that center. We are face to face with the fact that civilization is today in danger of being destroyed on the rocks of fear, greed, jealousy and uncontrolled selfishness. To safeguard civilization against these destructive forces we must revitalize religious forces in our economic and social life. The French writer De Maistre was correct when he said, "No great people was ever governed by its government—I mean by its government alone." He recognized the need for the safeguarding forces of religion, the home and the school. These factors are especially essential in a democracy.—*From an address by the Hon. Daniel C. Roper.*

RECENT BOOKS

Order All Books from The American Baptist Publication Society

MAKING MARRIAGE CHRISTIAN. By Strother A. Campbell. The Judson Press. Price, \$1.00.

Eleven addresses. Doctor Campbell is a master of direct statement and plain speaking. He does not waste words or beat around the bush. He is delightfully informal without being commonplace. The delicate but important matters here discussed are handled without gloves, yet with fine good taste. There is a chapter on "The Triangle Tangle," and some bright, sensible remarks on wedding journeys. Young people who are looking forward to marriage and home-making, and older people who need to readjust their conceptions of married life and home life will find this a worth-while, interesting little book. Some of the chapter titles are "Choosing a Mate," "Housekeepers or Home-Makers," "Parents as Partners," "Bringing Up Father and Mother," "A Famine of Family Faith," and "Christ in the Life of the Home." The author is pastor of the Baptist Temple, Charleston, W. Va.

MORE WORLD STORIES RETOLD. By W. J. Sly. The Judson Press.

Doctor Sly's *World Stories Retold*, published several years ago, has had a large sale, and there has been a constant demand for another volume of similar material. These books are favorites with boys and girls,

but also provide preachers and teachers with a useful fund of illustrations for talks and sermons to the young.

THE GOSPEL FROM THE MOUNTAINS. Twelve Sermons by Twelve Colorado Preachers. The Judson Press. viii and 149 pages. Price, \$1.00.

The Baptist churches of the Silver State are just now served by an exceptionally strong and alive body of ministers, who also know how to preach. Twelve of them have contributed—one each—the sermons that constitute this new volume of The Judson Press Sermons. The clergy and the laity everywhere will be interested in seeing how the clear air and the altitude of this wonderful state transmit the gospel. The introduction is by Dr. Clarence W. Kemper, of the First Baptist Church of Denver, who has supervised the publication. The other contributors are: E. A. Beal, of Boulder; J. E. Bell, of Greeley; R. L. Decker and F. E. Eden, of Denver; Franklin Fenner, of Grand Junction; James MacPherson, of Denver; G. S. McClung, of Pueblo; J. H. Skeen, of Colorado Springs. Secretaries F. B. Palmer and W. F. Ripley, and the late Bruce Kinney. The jacket is, appropriately, a beautiful picture of Monarch Pass, made from a photograph taken by Stanley A. Gillet, of the Publication Society's editorial staff.

THE NEW TESTAMENT AS IT STANDS. By John H. Kerr. Fleming H. Revell Company. 160 pages. Price, \$1.25.

A brief introduction to the books of the New Testament, presenting about as much material as most adults in the Sunday school will have time to read. It is clearly written, from a conservative—"traditional"—view-point, as might be inferred from the phrasing of the title. There are "Questions" for class-study use, and references to helpful books for further study.

THE MASTER'S INFLUENCE. By Charles Reynolds Brown. Cokesbury Press. 1936. 200 pages. Price, \$2.00.

A portrait of the Master, beautifully done by the distinguished dean emeritus of the Divinity School, Yale University. The five chapters show how Jesus dealt with a variety of individuals and situations. The titles of these chapters are: "The Method of His Teaching," "How He Worked," "What He Taught," "How He Lived," "How He Overcame Evil."

TWELVE NEGRO AMERICANS. By Mary Jennes. Friendship Press. 1936. 180 pages. Price, cloth, \$1.00; paper, 60 cents.

A valuable contribution to the growing list of books which set forth the achievements of Negro Americans. The author has wisely turned away from those who

have won distinction in art, music and literature, and instead has included in her list those whose Christian ideals and desire to serve have found expression in business, education, student work, social work, rural improvement, and the city church.

MAKING FRIENDS WITH LIFE. By James Reid. Cokesbury Press. 1936. 288 pages. Price, \$2.00.

Fifty-seven of the choicest sermons of this famous British preacher have been compressed into brief chapters. They deal in a stimulating and helpful way with the problems of personal living.

OUR CONGREGATION AND ITS WORK. By Paul Edward Keyser. The United Lutheran Publication House. 140 pages. Price, 40 cents.

One of the leadership education courses prepared by the Lutheran Board. It gives a fine presentation of the church, its organization, purpose, methods, activities, leadership and its world-wide cooperative program.

VICTORIOUS LIVING. By E. Stanley Jones. The Abingdon Press. 1936. 380 pages. Price, \$2.00.

A year's daily devotions by this inspiring writer: Scripture, a generous amount of comment, and a prayer for each day. "The most urgent necessity of human living is to be able to face life victoriously. For many—the number is appalling—are living morally and spiritually defeated. They are inwardly beaten, hence outwardly ineffective. . . They lack resources. This book is addressed to that need" (from the Introduction).

THE LEATHER CRAFTSMAN. By W. E. Snyder. Graton & Knight Company. 176 pages. Price, heavy paper, \$1.50; cloth, \$2.00.

Leather work is so popular as a handicraft for young folks today that this book should find a welcome. The author—director of Leathercraft Studios—spent nearly three years in getting the volume ready. The directions are simple and easy to understand.

THE MISSIONARY EDUCATION OF YOUNG PEOPLE. By John Irwin. Missionary Education Movement. 1936. 182 pages. Price, \$1.00.

Frequently pastors and religious educators seek for new and interesting missionary material which they may present to their schools and churches. In this small book the author discusses how to present such material in an effective manner; rounding it out to include all the workings of organized Christianity. To those inexperienced people who have only a vague idea of the what and the why of missionary programs certain explanatory chapters of the book will prove extremely helpful.

HUMOR, OLD AND NEW

"I WISH the boys wouldn't call me Big Bill."

"Why?"

"These college names stick. And I'm studying to be a doctor."

CAROLYN. "Well, I must go. I've an engagement with mother."

ROBERTA. "My dear, is it possible that you have a mother living?"

CAROLYN. "Yes, indeed, and she doesn't look a day older than you!"

EXCITEMENT flushed little Hector's countenance as he pointed his fork at the wriggly little worm in his salad. "Oh, mother; I see a vitamin!"

THE wife of a clergyman warned him as he went off to officiate at a funeral one rainy day:

"Now, John, don't stand with your bare head on the damp ground, you'll catch cold."

CHEMISTRY PROFESSOR. "Jones, what does HNO_3 signify?"

CADET JONES. "Well, ah, er'r—I've got it right on the tip of my tongue, sir."

CHEMISTRY PROFESSOR. "Well, you'd better spit it out. It's nitric acid."

THE Sunday drivers had picked the farmer's fruit and his flowers, and their car was full of plunder. Pointing to an unexplored highway, they inquired of the farmer:

"Shall we take this road back to the city?"

"You might as well," replied the farmer, "you've got almost everything else!"

"WHAT are you children doing? I thought you were playing together."

"We are playing at fathers and mothers."

"But you don't need to make all that noise."

"Yes, we do—she has just asked me for money for a new hat."

Lesson Topics for March

March 7. LIFE HERE AND HEREAFTER THROUGH CHRIST. John 14:1 to 15:27.

March 14. JESUS PRAYING FOR HIS DISCIPLES. John 16:1 to 17:26.

March 21. JOHN'S PICTURE OF THE TRIAL AND CRUCIFIXION. John 18:1 to 19:42.

March 28. JOHN'S RECOLLECTIONS OF THE RISEN LORD. John 20:1 to 21:25.

INTERNATIONAL SUNDAY SCHOOL LESSONS (IMPROVED UNIFORM SERIES)

FIRST QUARTER, 1937: THE GOSPEL OF JOHN

AIM. To encourage the student to seek an understanding of the deeply spiritual message of the Gospel of John and to enter into loving fellowship with the Father and His Son Jesus Christ.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1935, by the International Council of Religious Education and are used by permission.

LESSON VI. FEBRUARY 7. WALKING IN THE LIGHT WITH JESUS

John 7: 1 to 9: 41. (Verses printed, John 8: 12, 31, 32; 9: 1-11)

GENERAL THEME: JESUS THE LIGHT OF THE WORLD

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 27: 1-6

KEY VERSE: I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8: 12

8: 12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

9: 1 And as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

A Bible Message for Every Day

Monday. A Blind Man Healed. John 9: 1-11. What greater affliction than blindness! Yet the blindness of the soul is infinitely worse. And oh, the rich blessing of the miracle of the soul's vision cure!

Tuesday. The Healed Man's Testimony. John 9: 24-38. The soul that has found salvation in Christ cannot tell you much about how it happened; and usually does not greatly care; "I was blind, now I see"—that is enough.

Wednesday. The Spiritually Blind. Eph. 4: 17-24. We couldn't discern the strongest electric light and the sun would shed only darkness if a proper atmosphere were not around us. So you must put yourself in an atmosphere of God to see God. "In thy light shall we see light" (Ps. 36: 9).

Thursday. The Light of the World. John 3: 17-21. Light is the most applicable and expressive of all figures for

Christ. In him God was again saying, "Let there be light: and there was light" (Gen. 1: 3).

Friday. Receive the Light. John 12: 32-36. Do not wonder that the man out of Christ cannot see in the gospel all that you do. The fault is not in the gospel but in him. The dark out-of-doors and the cheerfully lighted home are two different standpoints. The gospel message is, "Come in out of the dark!"

Saturday. Walking in the Light. 1 John 1: 5-10. The Christian must often go dark ways, but those ways will always be illumined by the light of his Lord's presence. "He that followeth me shall not walk in darkness" (8: 12).

Sunday. Children of Light. 1 Thess. 5: 5-11. Paul has something else in mind than the splendor of the Christian life and its moral security—the daylight's opportunity for service; up and around for the Master; not wasting a single hour, "for the night cometh, when no man can work."

At the Threshold of the Lesson

The feast of tabernacles is just ending. A feature of this celebration was the elaborate illumination of the Temple courts. Everyone was talking about it; they were still dazzled with the splendor. Another setting of our lesson is the conflict with the Pharisees in which Jesus was now engaged. John's Gospel is full of this conflict, but also of the light which stands for the shining way, and the truth and the life which are Christ Jesus our Lord.

Were the Pharisees blind? Yes, worse than blind; for they refused to see. They stood in the sunlight, but held their eyes tight shut. The Light had come into the world, but they "loved the darkness rather than the light." Their sin, therefore, remained.

The light always both attracts and repels—attracts some out of darkness, repels others into deeper darkness. Hence Jesus' words, 9: 39.

Our Lord does not refer here to the act of judging, but to the result of judging. The unavoidable effect of his coming into the sinful world is to be judgment. Preachers have the impression that oftentimes the very sermon that wins some men to Christ drives others—on account of their own wilfulness, of course—farther away from him. That certain men love darkness, rather than light, for the works of such are naturally evil, about the only and best explanation we have of all this matter.

The Lesson Before Us

I. LIGHT

Light performs the four services of cheer, health, safety, and opportunity for work. Hobgoblins of worry and fear stalk around us as we lie awake through the hours of the night—that the sun's rays dissipates. Even the day's cloudiness oppresses us, while we are happy and gleeful in the morrow's brightness. The youngest school-children know that neither the sun nor the plants can keep well, or even

live, without sunlight. It's the night-time that makes trouble for officers of the law, and it's in the morning, not the evening, newspapers that you read of automobile accidents, robberies, and other crimes. Conquering darkness is one of the splendid, notable achievements of modern science and invention.

II. LIGHT OF THE WORLD. John 8:12

"Light" is a one-word parable that teaches of Jesus. It has always appealed to men as an appropriate appellation, for in him you find every figurative quality of light. Cheer, spiritual health and healing from sin, moral safety and salvation into a higher and an enduring life, chance for service may classify but they by no means exhaust the fulness of his name "Light."

III. BLINDNESS AND SIN. John 9:1-5

Physical blindness and sin have great symbolical significance in the Gospels: the human sin from which he came to deliver the world, and this Jesus the Light of the World. The Pharisees wilfully shut their eyes—blinded themselves—against that Light. This man of the miracle didn't. They stand for the large class who stay in spiritual darkness in that they refuse the spiritual illumination of Christ ("None so blind as those who won't see!"); who remain ignorant of the rich blessings that he offers because they will not come up into faith's higher ground where he bestows them.

The blind man of the story is a representative of the "willing" class: those who "will be whole"; those who are willing that this Lord of life shall enrich their lives as well as save their souls. Notice that usually in Christ's wonders of healing there is a double blessing—the healing plus—"running-over measure."

The supposed connection between sin and disease has always occupied and bothered religious thinkers. Jewish teaching was ever mindful of the second commandment's, "visiting the iniquity of the fathers upon the children." God cannot help doing that—because he is a God of order and law. The disciples, as Jews, assume that there is a human responsibility for this man's blindness, his parents', or his own (vs. 2).

What is Jesus' teaching? The second clause of his answer, notice, is not a clause of purpose. The meaning is: In the working-out of God's great cosmic purpose and program, and in the order of his wise, perfect, natural laws, this misfortune happened. Incidentally, it has afforded me, Jesus (God in me), an opportunity to perform a helpful and wonderfully illustrative miracle.

Our Lord's word here is decidedly reassuring for ailing humanity. Notice, however, that in another instance he recognized direct cause-and-effect connection between sin and disease (Matt. 9:2). Modern versions have substituted "when" or "while" (Moffatt; Torrey) for "as long as" in verse 5.

IV. THE SIGN. Vss. 6, 7

Blindness was deplorably common in Bible times and lands. Neglect of babies' eyes, sun glare, flying sand and questionable methods of treatment were largely responsible for this. It is not strange then that blindness is so frequently mentioned in Scripture, and that it received Jesus' particular attention.

Spittle and clay were common remedies for eye trouble. Jesus employed such agents, and certain formulas (and Siloam washings), in working miracles, not because he needed them, but to assist, to encourage, the faith of the sufferer. If he had been a show magician he wouldn't have done that. He cares more about our healing, our saving, than he does about his wonderfulness.

V. THE MAN WHICH WAS BLIND Vss. 8-11

He is one of the most engaging secondary characters in the New Testament. His bluntness, spunk, good sense and incipient but rapidly developing faith in Jesus have always appealed to Bible readers. Instead of letting him alone, to enjoy the new blessing of sight, everybody "gets after him," to inquire how it was done. They question and argue with one another and with him.

First his neighbors. His reply to them shows that he had not known or cared much about Jesus, but had at least taken him at his word. With the impertinent Pharisees he is curt; then out of patience (vss. 17 and 27). Thus exasperated he is ready for the Master's kindly appeal and instruction.

Notice how logical he is, and how he confutes the illogic of his inquisitors! He becomes one of the first victims of the age-long excommunication by the Jewish church of Jewish converts to Christianity ("They cast him out," vs. 34, is the ecclesiastico-legal formula for excommunication).

The hectoring and excommunication spur the man to Jesus' defense and put him into a mood to accept Jesus as his Lord. (Criticism of Christianity often crystallizes Christian faith.) Gradually he comes to see the light spiritually. His experimental proof of what had taken place with his vision is now also true for his soul; and with deeper meaning he might say, "One thing I know, that, whereas I was blind, now I see." These words of his have become one of the confession formulas of Christian faith, faith's simple, but sublime and ultimate word.

VI. JESUS AND THE SABBATH

This is one of the several instances where Jesus was condemned by his enemies for Sabbath breaking. Jewish tradition particularly forbade these very acts, the application of spittle to the eyes and kneading clay on the Sabbath.

It is good sense, and the world unanimously agrees with the blind man: Divine power indicates divinity. "God heareth

not sinners." Really great and remarkable, and in especial beneficent things, have never been done by bad men. The devil has no useful "gifts" to bestow. But the blind Pharisees could not see this.

Jesus wanted to make a strong protest against the Pharisees' unreasonable strictness of Sabbath observance. No one had greater respect for the Sabbath than Jesus. It was his Father's day. But it had in view man's good. Human need sometimes makes work worship, and so a proper Sabbath task.

Practical Questions for Class Discussion

- ¶ Consider—the close connection between truth and light; in our thinking and in language; and as we apply the words to Christ; and also how greatly error has prevailed in the world's intellectual and spiritual "dark ages."
- ¶ Mention some of the ways in which Jesus has been the light of the world.
- ¶ In what respects is physical blindness illustrative of human sinfulness?
- ¶ What forms of sinfulness, in particular, blind men to God and spiritual truth? ("Blessed are the pure in heart, for they shall see God.")
- ¶ What are some of the changes in you yourself since you became a Christian that enable you to say, with the blind man, "I know"?
- ¶ How would you apply Jesus' treatment of the Sabbath to work of a humanitarian nature in our day?
- ¶ Point out the danger here against which we must be on our guard. ("Letting down the bars.")

Notes and Comments

In the olden time, when the streets of even large towns were scarcely ever lighted, if a householder hung out a lantern or placed a candle in the window for the safety and convenience of wayfarers it was supposed that he would be rewarded with an extra measure of God's grace and blessing. Jesus placed streetlights and beacons everywhere in the darkness of our sinful world. Such also is our task.

Earth is brighter when this gleam
Falls on flower, rock, and stream;
Life is brighter when this ray
Falls upon its darkest day.

—F. R. Havergal.

You ask me how I gave my heart to Jesus?

I do not know;
I cannot tell you how;
I only know
He is my Saviour now.

—F. J. Brown.

In Guido Reni's famous fresco, "Aurora," the morning brightness scatters the creatures of the night. John cannot for long get away from the figure of

the Light and the darkness. This is why he recounts at such length this wonder of the giving of sight to the man

born blind. It is another picture of Jesus' victory over the darkness of the sin of the world.

its main objectives. It is fatal to argue too long about the sin of the beggar, or his parents. In doing so, we overlook the blind man himself. The issue here was blindness versus sight. Jesus met the issue.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,¹ Columbus, Ohio

JESUS THE LIGHT OF THE WORLD

Helen Keller could and did play and run and shout for a few brief years. She was normal at birth. It was a fever that shut her eyes, made deaf her ears and paralyzed her tongue. Here was a miracle in reverse, so to speak. You know the other side of the story: patience, ingenuity and sympathy forged bonds of affection and understanding between her and her great tutor, Miss Sullivan, who had been secured by Helen's parents from an institution for the training of the deaf and dumb. "Miraculous" results were obtained, but years were required for the doing of it. Years and love work miracles!

I do not understand miracles. I am not particularly concerned about defending them. I am not at all worried over the skeptics who try to explain them away. But I am tremendously interested in the cooperation between man and nature in the awe-full accomplishments of the scientist, working in harmony with the laws of nature; in the increasing skill of the surgeon; in the registration of victories over disease; in the analysis of mental processes through experimental devices in the field of psychology; in the efforts of devout men to develop and apply principles in human relationships and so forth.

One of the most fascinating and helpful biographies I have ever read, with no exception—other than the life of Him who gave sight to the unknown beggar—is that of Louis Pasteur. Misunderstood and vilified, he worked on. He depended upon God's working through unknown (at that time) laws. He ferreted out secrets. He established contacts and acquaintance with the mysteries of the universe. To me it was God working "in mysterious ways his wonders to perform."

We have developed a faith in and an appreciation of our Lord, who shed light not only in the eyes of the blind, but in the darkness of a dense world of sin as well. Jesus is the Light of the world, and he shines eternally with or without the "signs." Does not our faith rise above the signs?

Little argument is needed to support the statement that the opportunity of the Christian lies in the establishment of harmony with God speaking through

nature. It is futile, surely, to work against nature.

Valentine Haüy met a blind beggar one day by the side of a French road. He gave him a coin and passed on. "Wait a minute," said the beggar, "you have made a mistake. This is a franc, not a sou, and you probably meant to give me a sou." Upon questioning, the blind man told Haüy that he identified the piece of money by passing his finger over it. That started a train of thought: why could he not feel letters if they were raised, or any kind of marks if embossed? The incident led to the opening of the first institute to teach the blind to read.

Jesus met a blind beggar by the side of a road in Palestine. What did the Master give him? He gave the beggar a concentration of divine attention and power that opened unseeing eyes to the light of heaven and a heart to an appreciation of the presence of the Son of man.

Haüy's way is our way. It is indicative both of the limitations and the possibilities of shedding light, that to me is always the reflection of that great Light that lighteth the world.

I have a totally blind man in one of my graduate courses at the university. Last night I took him home in my car. He has a well-trained dog as his constant companion. I dropped man and dog at a corner. "Do you live in the second or third house from the corner?" I asked.

"I do not know," he said, "just let me out here and Fifi will get me there."

Sure enough. Fifi turned in at the right door-step. He has a blind pension from the state (not Ohio) of his residence. The N. Y. A. (Federal) furnishes a seeing student as a reader. The wonderful dog leads him around safely—up and down stairs, around the campus, through traffic; makes no sound as she patiently waits for her master in the classroom. I contribute my little part. Most of all, the courage, ambition, and buoyancy of the blind man himself are working a slow development in his educational attainments. This is all marvelous to me. God seems to me to speak through many agents and in many ways. Miracles? Not strictly so, of course. Wonderful? Most assuredly.

Did you notice, as you read the text of this lesson, that the disciples of Jesus were interested more in the philosophical and theological implications of the blindness of the beggar than they were in the fellow himself? There always lurks the danger that the glamor and trappings of a movement, though intrinsically sound and socially useful, will so captivate its disciples that they become insensitive to

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

Each Christmas, when I begin thinking about the personal greeting for our friends, some aspect of the season stands out above the others and determines the motif of that year's greeting. Once it was the Christmas tree; once the Chinese character for "Peace"; a year ago it was the star. Always, of course, the star has a prominent place in my thinking of and feeling about Christmas, but that year it shone with an overwhelming radiance and in its light these lines took shape:

In the beginning a voice
Came through formless night,
Melting the darkness,
Molding the stars—
"Let there be light!"

Out of the skies a voice
Came to men world-worn,
Startling the shepherds,
Staying a star—
"Christ the Saviour is born!"

When I had written the verses I realized that in my own thinking the two statements "Let there be light" and "Christ the Saviour is born" had merged into each other, and I said to myself, "Light in the world and Christ in the world are one."

With that as the background you can see why the text of today's lesson, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life, has become very precious to me, and why in writing of it I cannot write without being personal.

There comes to my mind those memories in which light has played a part. There was the light of that little oil-lamp that burned at night when I was a small girl, and kept familiar things familiar for me when I would awaken in the night. Years later and half a world away there was the dimmed light of another oil-lamp which, as we sat at the bedside of our own little girl through the night watches of her first illness, showed us she still breathed. Years ago, in China, we watched moonlight silvering a mountainside of bamboos. And now, other years later, in Oregon, light from that same moon is silvering the tips of tall firs that tower above our cabin home. And in that silver light I sense the existence of a whole new other world just beyond my sight.

Out of these experiences, and others, I have come to an appreciation of light as a power that stills my fears, that assures me of the continuation of familiar

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life, that makes me reach out to something above and beyond the finite.

Then, when I think of Jesus, I realize that all I have said of light I say too of him:

Light brings comfort; so does Jesus.
Light brings assurance; so does Jesus.
Light reveals; so does Jesus.
Light helps me hope; so does Jesus.
Light shows me my path; so does Jesus.

The other evening at one of Linfield's lyceum lectures we heard and saw a demonstration of electricity. During that hour many changes were rung with the terms "electric eye," "invisible light," "ultra-violet," "infra-red." On that platform phenomena took place that made the audience gasp and wonder, and then sink back in silent awe. The next day I approached Victor, our fourteen-year-old son:

"What was that about invisible light?" I asked. "When I went to school I learned that light is always visible."

"Oh, no," he answered. "It is different now. Don't you know, mother, there is only a little bit of the range of light that is visible to the human eye? Above that range are the ultra-violet rays and X-rays and gamma rays and cosmic rays and a lot of other rays that the scientists don't know much about, only they know they are there. And then below the range of light are the infra-red rays and the radio and . . ."

Well, I didn't know all that, because when I laid down my physics text-book and took up Holt's *Care and Feeding of the Baby* I transferred my concentration from *light rays* to a consideration of *light raiment*.

I am back at the rays now, and I have been thinking how much more there is in light than I have comprehended; and, too, how much more there is in our text of today than any of us have comprehended. In all that wide space above and below our limited range of perception light exists and functions and fulfils its destiny. So, too, above and beyond our limited experiences and apperceptions Jesus was and is and shall be. And meditating thus, I find myself turning with a new appreciation to the First Epistle of John and reading with a new depth of feeling: "And this is the message which we have heard of him, and announce unto you, that God is light, and in him is no darkness at all. . . Beloved, now are we children of God, and it is not yet manifest what we shall be (1 John 1:5; 3:2).

The Lesson Lived

Susanna G. Fisher

CHRISTIAN EXPERIENCE

If any man thirst let him come unto me and drink (John 7:37).

The existence of hunger and thirst in us is the proof that there is, besides

them, some objective reality such as food and water that will satisfy them. Can you tell me of any man in the whole world who, by his imagination alone, has been able for any considerable time to satisfy his hunger and thirst? It is an utter impossibility. It is possible that he may by autosuggestion be able to work up a subjective mental state in which for a time he does not feel his hunger. But it is not possible that a man should, by autosuggestion alone, obtain for his whole life full satisfaction of soul and "the peace that passeth all understanding." That can be permanently obtained only in Him who has created this spiritual hunger and thirst in us.—*Sadhu Sundar Singh, Indian Christian Mystic.*

THE CAPTAIN OF HIS LIFE

Others said, this is the Christ (John 7:41).

In a certain college there had been a mass-meeting where the claims of Christ had been presented. A little company of students had gathered in one of the rooms when one of the most brilliant athletes of the college came in. He had never paid any attention to religious matters. But now as he stood before his fellow students in a sort of tense quiet he said: "I have found a Captain for my life, and with his help I expect to win. He is—Christ. I shall endeavor to let him rule my life."—*Jennie M. Bingham.*

LESSON VII. FEBRUARY 14. JESUS OUR GOOD SHEPHERD

John 10: 1-42. (Verses printed, John 10: 1-16)

GENERAL THEME: JESUS THE GOOD SHEPHERD

[This lesson written by KENNETH C. MACARTHUR, Sterling, Mass.]

Devotional Reading for the Opening Service: Ezekiel 34: 11-16

KEY VERSE: I am the good shepherd: the good shepherd giveth his life for the sheep.—John 10: 11

1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

A Bible Message for Every Day

Monday. Our Divine Shepherd. Ps. 23: 1-6. The charm of this familiar psalm should not obscure the fact that it suggests also the authority of the true leader. The secondary figure of speech is that of the host at the banquet of life (vs. 5); though William Allen Knight, in his *Song of Our Syrian Guest*, regards it as a continuation of the metaphor of the shepherd.

Tuesday. The Good Shepherd's Care. John 10: 1-10. Jesus is the Way ("I am the door of the sheep") whereby we may find satisfaction of our spiritual hunger, protection from our enemies and watch-care over our souls.

Wednesday. Good Pasture. Ezek. 34: 11-16. Francis Thompson, in his poem of religious mysticism, "The Hound of Heaven," gives—under a different figure—a similar picture of the unescapable God, who pursues his own and brings them at last into the green pastures.

Thursday. False Shepherds. Ezek.

34:1-6. Through the ages runs the story of false and cruel leaders of the people. A devout man will realize the tragedy of the false shepherd, and will try to establish the rule of the Good Shepherd, through undershepherds who have his spirit.

Friday. The Law of Sacrifice. John 10:11-15. Willingness to give "the last full measure of devotion" is still requisite for the true patriot, the true friend, the true parent, or the true Christian. Whatever theological explanations we may accept or deny, the fact remains that we conquer only in the cross. "The Son of man came . . . to give his life as a ransom for many."

Saturday. The Joy of Finding. Luke 15:3-10. One of the weaknesses of much of our church life is its indifference to the lost, and its lack of warm joy when the straying sheep has been brought back to the fold.

Sunday. The Heavenly Fold. Rev. 7:9-17. Another weakness of the modern church is its neglect of the beatific vision—of that time and condition when Christ's "little flock" shall have been given the Kingdom. No emphasis—doctrines, organizations, missions, social action—can replace the ancient conviction that the Lamb of God shall finally shepherd the redeemed in their long home.

At the Threshold of the Lesson

This passage grows out of the conversion which followed the healing of the blind man whom the Jews had excommunicated. Jesus will be a door for him, even though the Pharisees—"the thieves and robbers"—have shut him out of the synagogue. The blind man, bewildered and unjustly treated, welcomes in Jesus a true leader.

The Oriental shepherd thinks of his sheep not alone as commercial values, but as pets, which he names and leads, not drives. Sometimes his responsibility involves personal risks, as when David the shepherd-youth fought with a lion and a bear. The fold is a stone-walled enclosure, with thorns on top of the wall to keep out sheep thieves and predatory animals. The open entrance is guarded all night by a porter who is himself, a kind of door.

In the Old Testament Jehovah is represented by psalmists and prophets as the Shepherd of Israel. His chosen servants are also shepherds of the people. In Homer the title is applied to the king. Plato, too, brings out the rich meaning of the idea.

In the New Testament and later, this has been a favorite figure. On the vaulted roofs of the Roman catacombs may be seen this representation of Jesus. Pictures, statues, hymns continue the symbolism to our own day. The bishop carries a pastoral staff and the humble minister of a small flock is called "pastor," which is but the Latin word for shepherd.

The thought of shepherd involves protection, tender affection, and also rightful authority to lead and to control the flock. "My sheep follow me."

The Lesson Before Us

I. THE PARABLE

Strictly speaking we have not here a parable, as in the first three Gospels, where stories are told for the purpose of conveying religious truth, but rather an allegory. An allegory describes spiritual relations, as mirrored forth imperfectly in natural relations. This passage, together with that on the True Vine (John 15), is, however, the nearest approach to parables in the Fourth Gospel.

Some regard this as a composite, threefold, allegory. Vss. 1-6, the Shepherd early in the morning; 7-10, the door, and the middle of the day; 11-16 brings us to nightfall, with its dangers for the sheep and the sacrifice of the Shepherd, to win their safety.

It has been conjectured that these teachings of our Lord were given at different times, but that the similarity of the metaphors led to their being put together; for it is difficult to see how on the same occasion he could characterize himself as both Door and Shepherd.

II. THE TRUE SHEPHERD

True and false are frequently given by school-teachers. The pupil has to learn to distinguish between the genuine and the counterfeit. This is one of the great lessons of life for us as well as for the blind man. The immense power of dictators shows how people crave a shepherd—"all we like sheep have gone astray," after ignorant or mercenary leaders in social and commercial life, or in ecclesiastical and political relations.

"He calleth his own sheep by name." How important it is to recognize the individual as such! The good undershepherd in the home, the school, the church, takes a genuine interest in every person, though he may seem commonplace, even repulsive. We must not merely remember people's names, but what they are, and really care for them.

Faithful sheep will discriminate. They will not follow strangers, but be guided by the Good Shepherd.

III. THE DOOR

How shall man find the infinite? By the intellect, by extreme self-denial, by magical ceremonies, by hard work? Jesus dares to affirm that he is the Door—to God, to durably satisfying life in this world, and to eternal life beyond. The proof is not in argument but in experience. A multitude innumerable testify that in him they have found the Way. A door is not merely to be looked at; it is to be entered.

"Going in and out." The religious life of the Orient is characterized by meditation, in solitude; by a "going in"; that of the Occident by activity, it is a

"going out." Christ as the Door symbolizes the two aspects of religion—on the one hand, walking humbly with God; on the other, doing justly and loving mercy.

"Any man." Jesus makes the stupendous claim of being able to meet the needs of all humanity. Was he deluded, was he a liar, or was he what he asserted himself to be, "I and my Father are one."

We are safe in him. Not that we are immune from mortal ills. We are not saved from them but in them. Accidents happen to all men, but the Christian bears them differently from other people. He can "take it."

"More abundant life" has become a political catchword of our time; but the world is yet far from realizing it, even in its material aspects. The Christian life, at its best, is not one of hampering restrictions, but of wholesome and lasting joys.

IV. A FRIENDLY UNIVERSE

Much modern thought has given us the gloomy picture of a vast machine in which man is a mere incident and the only things that count are physical forces; no meaning to life, nothing in the structure of the universe to correspond to our ideals.

But Jesus asserts that he is the Good Shepherd. If we believe in him we have the comfort of faith in a Supreme Guide and Guardian, who cares for his sheep. "Neither shall any man pluck them out of my hand." There is an infinite tenderness at the heart of this dark and puzzling world. There are guidance, protection, support, and the heavenly fold at last.

For us there should be obedience, trust, willingness to be led, and love for the Shepherd. The Greek word translated "good" carries with it the suggestions of true, fair, beautiful.

The "other sheep" are the Gentiles. The Pharisees probably resented Jesus' teaching that the flock is wider than the fold. One can trace in Ezra and Nehemiah the narrower view which they represented, in Ruth and Jonah the broader view of the non-Jewish world which Christ and his apostles preached. The Revised version indicates that there is to be one flock, not one fold. We have the suggestion of a final peaceful unity of all men.

Practical Questions for Class Discussion

¶ Years ago the late Rev. Bob Burdette remarked that a good shepherd fleeces his sheep as well as feeds and cares for them. At the Northern Baptist Convention at St. Louis, one of the speakers expressed a similar thought and added, "A well-sheared sheep feels fine." Is that the way you feel after your pastor gets you to contribute to some good cause?

¶ In your occupation, are you a mere

hireling, who "puts in" his time in order to draw his pay? Or do you take a genuine interest in your job? Are you willing to make sacrifices for the success of the business? And how about your job of being a Christian?

Discuss the question as to whether this is a "friendly universe." Is nature "red in tooth and claw"? Does the prevalence of mother love and mutual aid among the lower orders of creation strengthen our faith in the Good Shepherd?

Is it still true, as in Milton's day ("Lycidas") that "the hungry sheep look up and are not fed"? Does your minister really feed the souls of his hearers, or does he seek publicity by sensationalism?

To whom did Jesus refer in his allusion to "thieves and robbers," Moses and the prophets, or the religious leaders of his day?

Since there is to be one flock in this world and in heaven, what should be our attitude toward the other sheep, of denominations and races different from our own?

"He leadeth them out." We rightly emphasize the spiritual security we enjoy in Christ's fold, but do we adequately realize that the Shepherd also summons us to action, to adventure, to a wider world, to the future? Who does lead us out? Christ, or the venal politician, or the yellow journalist?

The Good Shepherd sacrifices himself to save others. How about the woman who is more interested in embroidery, or bridge, or the movies, than she is in child health, playgrounds, the Scouts, the church school?

"Them also must I bring." Do we have a similar sense of compulsion for the saving of human souls?

Do you know the voice of the Good Shepherd at first hand? Or is your religion a matter of tradition, or conventional good form? Do you incline ever to follow the "voice of strangers?"

Have you comforted yourself with the thought that though even relatives and intimate friends misunderstand you, there is One who really knows you? (Vs. 14.)

When next you hear the "Pastoral

Symphony" in the oratorio of the "Messiah," will the words, "He shall feed his flock like a Shepherd," come to you with new meaning?

Notes and Comments

"The popular religion of the first Christians" was the religion of the Good Shepherd. The kindness, the courage, the grace, the love, the beauty of the Good Shepherd were to them, if we may so say, Prayer Book and Articles, Creed and Canon all in one. They looked on that figure and it conveyed to them all they wanted.—Dean Stanley.

"Jesus is not the door into a little life; he leads us into the largest, fullest life."—Maltbie D. Babcock.

Doctor Edersheim gives a story from the Talmud, how Moses, while tending Jethro's flocks, went after a straying lamb and carried it back on his shoulders. Then, God said, because he had shown pity to a man's sheep, he would give him his own sheep, Israel, to feed.

"The meaning and helpfulness of this perfect little psalm (the Twenty-third) can never be exhausted so long as men, like sheep, wander and need guidance, and so long as they learn to find it in God their shepherd. . . . The use of the psalm by the saints in all generations, and the almost innumerable metrical renderings and paraphrases it has received in various languages, need only be mentioned to show its value." (A. B. Davidson.) "I will fear no evil: for thou art with me."

De Massa ob de sheepfol'

Dat guards de sheepfol' bin,
Looked out in de gloomerin' meadows,
Whar de long night rain begin;
So he call to de hirelin' shepherd;
"Is my sheep—is dey all come in?"

Den de Massa ob de sheepfol',

Dat guard de sheepfol' bin,
Goes down in de gloomerin' meadows,
Whar de long night rain begin;
So he le' down de ba's ob de sheepfol',
Callin' so': "Come in! Come in!"

Den up thro' de gloomerin' meadows,

Thro' de col' night rain, an' win',
An' up thro' de gloomerin' rain paf',
Whar de sleet fa' piercin' thin,
De po' los' sheep ob de sheepfol',
Dey all comes gadderin' in.

—Sarah M'Lean-Greene.

hireling has mercenary motives in his mind and behavior, whereas the term "hired man" denotes only employment status. As we read about the hireling's fleeing because he is an hireling we establish a character status for the unfaithful servant. Character is a fundamental virtue. Any situation, big or little, is a potential drain upon its inherent qualities. As a man is, so will he react in any given situation.

The Greek verb from which this great word character comes is *cha-ras'-sein*, with accent upon the second syllable. In early English the pronunciation of the derivative was *cha-rac'-ter*, with emphasis upon the second syllable likewise. I like that pronunciation. It seems to give "character" to the term. It means "to make sharp," "to cut into furrows," or "to engrave."

Thus character may be a bad or a good identification. In common usage, if unaccompanied by a disturbing adjective, character indicates a positive, persevering, ineradicable mark of value and virtue. Wherever found, it may be identified.

Of course, employment status and character status have nothing in common—perhaps I should say little in common, for I sometimes think it is harder for the economically dependent to maintain integrity than it is for those facing no problems of bread and butter. It is common, in these days of public relief and employment, to hear complaint about "reliefers" who refuse to accept work offered by individuals. The most common is that of the girl who will not take a position as domestic, because she can secure more out of a work project sponsored by a unit of government than she can secure in wages offered by a housewife. Frequent and personal investigation of many of these complaints justifies the statement that the maid (the "hired man" of our discourse) has right on her side. There is the same call for character on the part of a woman offering employment to a maid as there is on the part of the maid seeking economic independence. Questions of living quarters for the maid, hours of work, opportunities to seek recreation, and decent treatment in general are legitimate and important for any hired hand. It is my studied judgment that any man or woman who offers a job to one in distress, and in doing so takes advantage of the adversity of the potential employee by tendering insufficient wages and substandard working conditions, lacks character. Conversely, there is something akin to real character in the man or woman who refuses to stultify personality by acceptance of the intolerable. Character works two ways.

We are very familiar with the difference between character and reputation. Just now, as these words are being typed, office-seekers are stumping the country. If any one of them is as good as he and his friends say he is—or is going to be,

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

JESUS THE GOOD SHEPHERD

Goodspeed translates John 10:13 as follows: "For he is only a hired man, and does not care about the sheep." The King James version has: "The hireling fleeth, because he is an hireling, and

careth not for the sheep." Will you allow me to underscore "is," and say, "The hireling fleeth because he is an hireling."

Character tells. It tells very much. This thirteenth verse very severely asperses the person working for pay in a humble position. The King James' word "hireling" has a distinct "carry-over" to our day, and fits our theme nicely. A

"if and when" he gets into office—our duty and opportunity lie right before us. If any one of them is as unfit for public office as his opponent and the friends of the latter say he is, our duty and opportunity are likewise plain. We must judge a man by what we know of his actual performance under fire. Generally speaking, there is not a wide divergence between reputation and character. They tend to run parallel. Sooner or later every man is "found out."

The great thought of this lesson is that Jesus has exemplified character. He has credentials from the Father. He has none of the sullied motives, none of the infidelity of the hireling. He was misunderstood for a time. He is not recognized by some today. He stands, however, as a living contrast to any spurious leader who offers a way of life obviously different and apparently easy. "I am the door . . . I am the good shepherd. A good shepherd will give his life for his sheep . . . I am giving my life, but giving it to take it back again." As to the false leader—"The hireling fleeth because he is an hireling, and careth not for the sheep."

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

One of my earliest memories is of my grandfather sitting at my bedside telling of his days in the "old country." It was worth being a good girl all day long just to hear him tell the story of his shepherd life in Germany. Every night one incident had to be included before I could go to sleep. If grandpa forgot it I would remind him, "Tell me how you used to carry the little 'lawmb'"—"I can still hear him say 'lawmb' for 'lamb'"—"in your blouse." Then he would patiently repeat the same story that he had told me so many times, how when a little lamb grew tired and lagged behind he would pick it up and tuck it inside his blouse and carry it home.

A few years later in my *Story of the New Testament in One Syllable* I found a picture of Jesus carrying a little lamb that he had rescued from a fall over a precipice. In my heart I was sure it was a picture of my own loving grandfather. For years my idea of God—or Jesus—was of a man like my shepherding grandfather.

As the years went on I outgrew this anthropomorphism, but I never outgrew my sense of security that that fusion gave me. Because of my relation to my grandfather I know what the writer of Deuteronomy meant when he said, "The eternal God is thy refuge, and underneath are the everlasting arms" (33:27). I have often sought rest in these everlasting arms, and they have never failed me.

Last summer, as we were driving through Idaho on our way to the summer assembly, we met a flock of fourteen

hundred sheep. We had to stop our car and wait for them to pass by. It takes a long time for fourteen hundred sheep to pass a given spot! There was nothing for us to do but sit patiently and watch them divide in front of our car, and then slowly "flow" by on either side. I thought then that the greatest obstacle one can meet on the road is a flock of sheep coming toward one. But a few months ago, in Idaho again, we met a greater obstacle—a flock of sheep, eighteen hundred this time, going in the same direction in which we were. We shifted to low and nosed our way through, inch by inch, while the sheep went on nosing their way along, too. Our time was short, and I must confess I grew impatient with the delay. I made the customary remarks about the low I. Q's. of sheep, and for a time I felt myself stripped of all romantic associations I had ever had with lambs, young or old.

Especially was romance shattered when I saw the shepherds. One of them was riding a horse in front of the flock, the others were walking at the side and behind the flock, rattling strings of tin cans at the sheep and shooing the straying ones back into the road by flapping a handful of torn rags at them. I found myself struggling to reconcile my childhood imagination of a grandfather shepherd gently carrying one lone lamb with this actuality of far-from-gentle herds-men driving and cursing 1,799 sheep over a modern highway.

On the way back from that trip we met no flock, but by the roadside we saw five fat sheep lying dead, and we knew a flock had gone that way. The speed of some automobile had been too much for the safety of that quintet. Modern life with its rush and hurry had beaten what care the herds-men may have attempted to give. Or was it, perhaps, that the herds-men of those particular sheep were the hirelings of whom John speaks, a modern version of which story would read, "He that is an hireling, and not the shepherd, whose own the sheep are not, sees the speeding car coming, and leaves the sheep, and runs away, and the car comes upon them and strikes them down and kills them!" (John 10:12.)

These are significant experiences, and yet there is one that I am forced to share with you which is more significant. I say "forced," because I am dragging it out of the dark closet of my repentances. Some time ago a friend gave our two boys a little lamb. We had no pasture or shelter for it, but we tethered it on our lawn and housed it as best we could—until it became a nuisance to the neighbors. Then we gave it to another neighbor who had a barn and a grazing-lot. One night, a windy night in fall, I was awakened by the cry of the lamb. It had broken its way out of the barn and was roaming up and down the street, bleating forlornly. At first I was going to get up to take the lamb back to its shelter.

But the night was chilly and windy and my bed was warm. So I reasoned with myself: "In a short time the lamb will find its own way home, or someone else will lead it, perhaps even before I dressed it will be back in its barn. Shortly the bleating became fainter. I comforted myself with the thought that the lamb had found its way home. For while I slept. But no sooner was asleep than from under my window came again the forlorn cry.

That night I ran the gamut of emotion from inactive sympathy through irritability to tentative irritation—there hovered close a sense of my fulfilled responsibility—and then to indignation that anything, even a homeless lamb, should so break in upon my needed sleep. All of these emotions came during the night, but in the morning, when on our front door-step we found the little lamb asleep, exhausted from wanderings, irritation and indignation were washed away in a flood of repentance that has not yet run dry. Nor will it ever, for to me that lamb has become a symbol of all who have cried for help, all who are crying now, and whose cry I have not answered.

"Simon Peter, son of John,
Lovest thou me?"

In accents clear the answer fell,
"In truth, my Lord, thou knowest well
That I love thee."

"Then, Simon Peter, feed my lamb
Above the Sea

Of Galilee a light wind stirred.
"And, Peter, yet one other word,
Lovest thou me?"

Peter, grieved, replied, "Thou knowest
I love thee."

"Then tend my sheep, oh, tend my sheep!"

The Master's voice is urgent, deep.
I feel his eyes on me.

And I recall a lonely lamb
Bleating forlornly,

And all my heart is wet with tears.
Oh, God, I pray, still grant me years
To prove that I love thee.

THE GOOD SHEPHERD

Many years ago, when pictures by Sir Noel Paton were exhibited in Edinburgh, four Newhaven fish-wives were standing lost in admiration of his picture "The Good Shepherd."

At last one of them said to a gentleman who stood near, "Hech, sir, I'm thinkin' Sir Noel Paton maun ken the Good Shepherd Himself when he painted His face like that."

Looking at the toil-worn figure of the old fish-wife, the man replied, "That's the best compliment I ever had."

Little did she think she was speaking to Sir Noel himself, and as the great artist moved away the good wife, as she often said afterwards, "couldna' speak she was so flustered.—Unknown.

LESSON VIII. FEBRUARY 21. THE POWER OF JESUS OVER DEATH

John 11:1 to 12:11. (Verses printed, John 11:23-28, 32-44)

GENERAL THEME: THE POWER OF JESUS OVER DEATH

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Job 14:13-15; 19:23-27

KEY VERSE: I am the resurrection and the life.—John 11:25

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and alleth for thee.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? they said unto him, Lord, come and see. 35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

rise with him—now or then—it is to a life approximating his; we may go on into a better, higher environment, if we will but make the passage with him.

Bethany is a little village on the eastern slope of Mount Olivet, on the Jericho road, about two miles from Jerusalem. Mary, though the younger, had become by the time John's Gospel was written the better known of the two sisters on account of her lavish honoring of Jesus, recorded in the next chapter. Tradition says that Lazarus was still younger—"the pet brother of the two girls."

Their hospitable home in the secluded suburb was a refreshing retreat for our Lord from noisy, hostile Jerusalem. It must have been one of the few places that the homeless Master could really call home. It is a precious spot for the Christian imagination. Richly has their guest-friendship been rewarded. Together with the Emmaus wayfarers they are immortal types of the life, of the heart, that says, Welcome! to Christ.

This Mary should not be confused with the sinful woman of Luke 7, nor with Mary Magdalene. The name Lazarus is the Greek equivalent of Eleazar, "God is my help."

The Lesson Before Us

I. THE MIRACLE; ITS IMPORTANCE

This miracle created such a sensation and attracted so much attention there at Jerusalem that it may be regarded as the beginning of the end of Jesus' career. It led the Jewish council to take decisive steps for his arrest and killing. The cross was inevitable, but, strangely, an act of great loving-kindness toward those friends of his was thus the immediate cause of the tragedy. Both our Lord himself and the disciples apprehended this outcome before they left Perea (vss. 8, 9, 16). His remark, "Greater love hath no man than this, that a man lay down his life for his friends," is pathetically pertinent to the incident.

II. THE SUMMONS AND THE DELAY

We all like to have our dear ones with us when dear ones are dangerously ill. It was natural that the sisters should want to have their wonderful friend with them in the time of their anxiety about their sick brother. They knew how he had healed others; strangers even; and this brother Jesus loved (vs. 3). Why did he not immediately hasten back to Judea to their relief? It is a question that Jesus' disciples often ask: Why doesn't he save me from this or that trouble, or sorrow—when I send for him, in prayer?

A Bible Message for Every Day

Monday. The Resurrection and the life. John 11:17-28. In the home, the satisfying comfort of human friends at the grave, the perfect, all-sufficient and practical consolation of the Divine friend!

Tuesday. The Raising of Lazarus. John 11:32-44. In how many figurative senses is Christ constantly calling dead men out of tombs! In every conversion, indeed, this miracle is repeated.

Wednesday. Testimony of Witnesses. John 12:12-19. Christ's followers today may well be glad, and triumphantly so, or they have seen many "who were dead in trespasses and sin" quickened into life by Christ Jesus (cf. Eph. 2:1).

Thursday. The Resurrection of Christ. Matt. 28:1-10. There is an interesting connection here between "Go tell" and their seeing, meeting, the resurrected Christ. Nor shall we have sight of him, and the faith that he lives, unless we do likewise.

Friday. Our Resurrection Assurance. Cor. 15:19-26. Fellowship with Christ implies—carries with it—resurrection of him into enduring life.

Saturday. Triumphant Over Death. Cor. 15:50-58. Our lesson is the story of a skirmish. It was in Joseph of

Arimathea's tomb that the greater battle was won in which death was vanquished for him and me.

Sunday. The Price of Redemption. Isa. 53:1-6. "I gave my life for thee, my precious blood I shed, that thou might'st ransom me! What hast thou done for me?"

At the Threshold of the Lesson

The outstanding lesson and truth of this miracle is, life through Christ Jesus. True life, in our Lord's teaching, is the greatest of all goods ("I am come that they might have life," John 10:10), and eternal life the supreme gift. Niebergall says that in this chapter we face "the morning glow of eternity."

Jesus did not divide life, as we do, into a here and a hereafter, the two separated by a transition that we call death. He would redeem and enrich man's earthly life ("that they might have it more abundantly"), and he also represents the earthly life and the hereafter life as vitally and intricately related. The destinies of the rich man and Lazarus go back to when they were living (Luke 16:19-31) and in the fulfilled Kingdom lifetime conduct is determinative (Matt. 25:31-46). The hopeful feature of his teaching at this point is that when we

The best answer is faith's, Because he knows and does what is best. Yet Jesus' words are not easy of interpretation. Verse 4 intimates that he regards the event as a step in God's plan for him and the completion of his earth mission; verse 9, that the successful work that they were doing over there beyond the Jordan should not be unnecessarily interrupted (see 10:41, 42); verse 15, that this was to be for them, as for all the world and all the ages, a greater demonstration of God's power in him than thus far had been given. "Are there not twelve hours in the day?" was a common proverb, meaning that, so long as God has anything for a man to do here, he is immortal (Basil Mathews).

III. DESPAIR AND REGRET

"If thou hadst been here!" These words, so full of poignant regret, wound Jesus (vs. 33). They were among his closest disciples, and yet their faith in his power was so slight! Sickness it could overcome, but not death! But how common it is for us other Christians to limit and depreciate Christ's ability! We call him Saviour, and yet doubt his saving power!

"Hadst been here!" expressed another lack in their faith. They hadn't supposed that off there in Perea he could help them, that his power was far-reaching enough for that. Many times in our despair we say or think, If Christ were only here! forgetful of his promise, "to abide with you forever." Martha, indeed (vss. 22-24), confesses implicit confidence in Jesus' divine power, but there is no evidence that she expects the miracle that follows. We admire her faith, nevertheless, and it puts to shame the faith of many of us.

IV. AT THE TOMB OF LAZARUS

"Tomb" of the R. V. is better than "grave" of the A. V. "The sepulchers of the Hebrews were generally cut out of the solid rock. The natural caves with which the country abounds were also used for this purpose" (Hackett). Sometimes, as here, they were closed by rolling a large stone, hewn into proper shape, against the opening. Embalming was not practised by the Jews. Burial took place on the day of death. Talmud and Targums both state that corruption sets in the third day after death.

"Jesus wept!" Not the loud wailing that we associate with the sisters' neighbors and the hired mourners, but just a subdued sob of grief. "It is not with a heart of stone that the dead are raised" (Hengstenberg). The prologue of John's Gospel says that the "Word became flesh and dwelt among us." This shortest verse of the Bible teaches the perfect sympathy of Christ.

Why did he weep? Real sorrow for his dead friend—sympathy for the sisters—bitter regret for the unbelief that was all around him. Dr. W. M. Taylor, using the comparison of the roar of a

sea-shell placed to the ear, says that Jesus was hearing the sob of all human sorrow for all time.

V. THE LORD OF LIFE

Verse 40 sounds a joyful note in the gloom of the story. Faith in Jesus enables one to see, even standing by a coffin or open grave, all that "the glory of God" signifies, of comfort and hope.

"Then many . . . but some" (vss. 45, 46). It was Jesus' usual experience. His wonders both attracted and repelled, won belief and aroused opposition. Some of the very people who witnessed this marvel, the most astounding of Jesus' ministry, hurried off to report the occurrence to his enemies. The Sanhedrin began to plot his death. The more wonderful Jesus is the more decidedly some people set themselves against him.

Lazarus also became an object of the hatred of the Pharisees. He was present at the supper there at Bethany at Passovvertime. We hear nothing more about him, not even in tradition. Men have always wondered what he had to say, if anything, about the days when he was down in the valley of death. The Gospel gives no hint; we can only wonder.

When Lazarus left his charnel-cave,
And home to Mary's house return'd,
Was this demanded—if he yearn'd
To hear her weeping by his grave?

"Where wert thou, brother, those four days?"

There lives no record of reply,
Which telling what it is to die
Had surely added praise to praise.

Behold a man raised up by Christ!
The rest remaineth unreveal'd;
He told it not; or something seal'd
The lips of that Evangelist.

—Alfred Lord Tennyson.

Practical Questions for Class Discussion

- ¶ Are you on such intimate terms with Jesus that you do not hesitate to send for him in your time of dire need?
- ¶ If Jesus has raised your loved one from the death of sin into the life of

righteousness, are you bestowing upon him in gratitude some lavish devotion, as Mary did?

¶ How would you answer the query verse 37?

¶ Universally, death is represented figurative language as a sleep. This what Jesus means (vss. 11, 13). "When you speak of death as a sleep, just what do you mean?"

¶ In a little book, *Light in the Valley*, the writer of this lesson has assembled many messages—his own and others that he has taken over from Scripture and the world literature—intended to be reassuring and comforting to the bereaved, those facing death. Have you found such messages to be of help?

¶ It is suggested that such messages be all right and have weight and value when we don't need them, but then in the critical, sad hour they find us. What do you say to this? Is your faith strong enough for such crises?

Notes and Comments

"The eleventh chapter of John is a life-commentary (project) on the exceeding preciousness of Christ's presence in the last and saddest moments of experience."—Mackay.

"He who lives by the Life cannot die" was the motto of Raymond L. the heroic African missionary.

Sara Coleridge wrote to a bereaved friend: "My thoughts had turned some way as yours—where all mourn and friends of those that mourn will naturally go for sure and certain help and ground of rejoicing—to that marvelous divine chapter on the raising of Lazarus."

Two sayings of the Holy Scripture be like pulses in the church's brow and breast,

And by them we find rest in our unrest,
And, heart-deep in salt tears, do yet entreat

God's fellowship, as if on heavenly shore
The first is *Jesus wept*—whereon
Full many a sobbing face that dries its best

And sweetest waters on the record swell
—Mrs. Browning

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

THE POWER OF JESUS OVER DEATH

The only answer to death is faith. As in the case of the miracle of the raising of Lazarus some believed and some ran to the authorities, obviously to create trouble for the Master, so today there are those who believe in immortality and there are those who scoff at the idea. It

is not true to claim that the belief in immortality is universal. It can be said, however, that most of the great religions of the world teach an after-death existence involving an erasure of many of the inequalities of this life and a corresponding happiness.

The two great ventures of the religious consciousness are the belief in God and the belief in immortality. To the Christian the one is inseparable from the other: "I am Resurrection and Life."

Dr. J. S. Riggs analyzes the conversation between Jesus and the grief-stricken sisters of Lazarus, and skilfully points out the danger of our losing the significance of the event, just as Martha and Mary were inclined to do. He writes:

"Just here Jesus seeks to turn Martha's thought from her brother to himself and to show her how the whole matter of resurrection is related to him. It is not, he says in substance, of the resurrection simply as a future event of which I wish you now to think, but rather of the spiritual and permanent principle of all possible resurrection, namely, the divine life which comes through me and from me to all who believe—that life, secured by committing oneself in full trust to me, is indestructible, immortal. He who carries it in his heart as he enters the portals of physical death shall triumph completely over death. He who in this earthly life possesses it shall never lose it. It goes on and on through the ages of eternity."

To the believer in Jesus Christ, the Son of God who came that we might have life and that we might have it more abundantly, faith thus finds an answer to death.

Philosophy has been seeking an answer for lo, these many centuries. I have never specialized in the study of philosophy, but I have read much of speculation and inquiry, noting that a great deal of the matter, though lacking the conviction of faith of the Christian, reveals a longing of the soul and a reach of the mind for postulates that constitute the base of hope and joy for the follower of him who said, "He that believeth in me, though he were dead, yet shall he live."

Socrates offered the thought that death might be an eternal sleep, or it might be a continuing state offering possibilities of new experiences. In either case, said he, death would be nothing but gain. Those who have read Plato, or who have looked over encyclopedic accounts of his Dialogues, may recall that he developed ten arguments designed to establish the validity of belief in the immortality of the soul. To the Christian believer there is "the divine life which comes through me and from me."

"We trouble our life by the thought of death, and death by the thought of life. The one gives us a feeling of regret, the other terrifies us" (Montaigne).

God, expressing himself through nature, tends to prepare men for death. Often do mental reactions show themselves in harmony with approaching death. Can there be any solace equal to the preparation offered in the words of our Lord: "Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you."

The labors of the Society for Psychological Research, carried on by eminent men

since 1882, have as yet thrown no light on the question of immortality. Philosophy and science can not show any power over death. Jesus is Resurrection and Life. Faith alone knows.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

A few months ago one of our missionaries, home on furlough, said: "I have watched funeral processions in China, and have heard the wailing of the mourners, and have seen the hopeless faces of the bereaved; and I know that only Jesus, who once raised a dead man from his grave, and who could do it again today, can bring comfort to the sorrowing hearts of those who mourn without hope, who face death without the assurance of immortality which we have through our risen Lord."

When he said, "One who could do it again today," a hush fell over that audience, as though the hearts of some had stopped beating for a moment. And then it seemed to me that through the hush surged a great silent sob, as of voices crying: "You say he could raise the dead today. But does he? I have cried to him as Mary and Martha cried, but he has not raised my dead."

Those from whom the sobbing came were crying out from their own experiences. In the face of that experience so present, so real to all of us—for who among this class of women has not wept as Mary wept?—I plant the text of today, "I am the resurrection and the life," and I ask, in the presence of our universal experience with the finality of death, can this text stand? Did Jesus mean he is the resurrection and the life for men and women and children of today? Or did he mean he was the resurrection only for the daughter of Jairus, the son of the widow, and Lazarus? These three he did raise from the dead. But how about the hundreds that he did not raise? And how about the thousands and millions who have died in the nineteen hundred years since his day who have not been raised?

And—mark this question well—how about the daughter of Jairus, the son of the widow, and the brother of Mary and Martha, when for the second time death came to them and Jesus did not raise them from that death? Face to face with the death of one of our beloved, we forget to ask ourselves this question. We forget even to recognize that after a few years Lazarus died again, and that time supposedly remained in the tomb, one with all who so remain.

For one of you to say that Jesus is not the resurrection, to say you do not believe in life after death because Jesus has not raised your son or daughter or brother, is to bear testimony to the fact that you have never asked yourself the question asked above. If the proof of Jesus' power over death relied only upon

the incidents of his raising those three, it were a weak proof and could not hold the loyalty of people today, or bring the comfort to those who mourn that a belief in such power now brings. It was not what Jesus once did that shows forth his deathlessness; it is what he does today, what he does for you and me, that undergirds our belief and changes faith into knowledge, so that we can cry out with Job, "I know that my Redeemer liveth." Job's was a cry that testified to his belief in the eternity of his Redeemer even before that Redeemer's birth; ours is a cry that proclaims our belief in the eternity of our Redeemer even after his death.

That Jesus does not raise our Lazarus to have a few more years in the flesh with us is no argument to disbelieve the power of Jesus over death. On the other hand, that Jesus does give some Marys and Marthas of today a firm belief that their Lazarus lives beyond the grave weighs heavily in favor of a belief in such power. Some of us need only to search our own hearts to find shining hours when the surest reality in all the world is that death is not the final victor.

When Jesus walked this earth in the flesh, Martha said to him, "Lord, if thou hadst been here, my brother had not died." Through the years since then other Marthas have said: "Lord, because thou hast been here, my brother, even in death—as the world knows death—still is not dead, but lives, through thee."

All of us have heard statements like these: "He seems so near," "I felt her standing at my side," "The air was electric with his presence." And which is evidence of the greater power, to be raised from the dead, or to remain dead and still live?

In a few weeks spring will be here again. In the presence of the resurrection of plant life may the sap of all sorrowing souls rise too, so that faith, numbed or dormant, may blossom anew. And may songs that have been hushed burst forth again and draw the singers back into the symphony of living that has for its theme a belief in life after death because its Leader is the one who has power over death.

The Lesson Lived

Susanna G. Fisher

TOO GOOD TO BE TRUE

Lord, if thou hadst been here, my brother had not died (John 11:21).

Close as they were to his spirit, Mary and Martha could not credit the full import of his plan for them and for Lazarus. When he would be directed to the tomb they tried to dissuade him. They could have trusted their Lord up to a certain extent to do wonders for their brother while he was ill. But, as we have all been doing ever since, they put metes and bounds to his power.

That life should come out of death seemed altogether "too good to be true."
—W. T. Ellis.

NO FUNERAL SERMON THERE

I am the resurrection and the life
(John 11:25).

When a young man, I was called upon suddenly, in Chicago, to preach a funeral sermon. A good many Chicago businessmen were to be there, and I said to myself, "Now, it will be a good chance for me to preach the gospel to those men, and I will get one of Christ's funeral sermons."

I hunted all through the Four Gospels trying to find one of Christ's funeral sermons but I couldn't find any. I found he broke up every funeral he ever attended! He never preached a funeral

sermon in the world. Death couldn't exist where he was. When the dead heard his voice they sprang to life.
—D. L. Moody.

THE SILENCE OF GOD

When he heard therefore that he was sick, he abode two days still in the same place where he was (John 11:6).

And so, the silence of God was itself an answer. It is not merely said that there was no audible response to the cry from Bethany; it is distinctly stated that the absence of an audible response was itself the answer to the cry—it was *when* the Lord heard that Lazarus was sick that *therefore* he abode two days still in the same place where he was. I have often heard the outward silence. A hundred times have I sent up aspirations

whose only answer has seemed to be the echo of my own voice, and I have cried out in the night of my despair, "Why art thou so far from helping me?" But I never thought that the seeming farness was itself the nearness of God—that the very silence was an answer. It was a very grand answer to the household of Bethany. They had asked not too much, but too little. They had asked only the life of Lazarus; they were to get the life of Lazarus and a revelation of eternal life as well.

There are some prayers which are followed by a divine silence because we are not yet ripe for all we have asked; there are others which are so followed because we are ripe for more. We do not always know the full strength of our own capacity.—George Matheson.

LESSON IX. FEBRUARY 28. THE MEASURE OF CHRISTIAN LOVE

John 12:12 to 13:38. (Verses printed, John 12:20-33; 13:34, 35)

GENERAL THEME: THE NEW COMMANDMENT

[This lesson written by W. QUAY ROSSELLE, D. D., Malden, Mass.]

Devotional Reading for the Opening Service: 1 Corinthians 13:1-13

KEY VERSE: A new commandment I give unto you, that ye also love one another.—John 13:34

12:20 And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this

hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all men unto me.

33 This he said, signifying what death he should die.

13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

clouds and out of the churches into our kitchens and workshops.

Friday. The Proof of God's Love. 1 John 4:7-17. Love is made known in two ways, by words and by actions. The love of God is taught in many Old Testament words; the world needed to see that love "in action," as it did in the New Testament, in the sending and cross of the "only begotten Son."

Saturday. Grateful Love. Luke 7:36-50. We shouldn't stress too much here the magnitude of the woman's sins. Assuredly, I can appreciate the depth of my mother's love without first breaking her heart. It was her *great* love that procured her forgiveness, not her many sins (vs. 47).

Sunday. The Supreme Expression of Love. John 15:12-17. Jesus means his cross death (vs. 13); but there are many, many ways in which you may lay down your life for him besides the supreme sacrifice. Slangily, "Lay yourself out" for him.

At the Threshold of the Lesson

Jesus taught as no other had ever before taught. His teachings were essentially at variance with the official orthodoxies of his time. This aroused the hostility of the religious leaders of Judaism, and led to his death on the cross. In our lesson today we are brought to the basic characteristic of our Lord's teaching. Not only is there "a new commandment," but also a radically new revelation of what religion is. It brings out in dramatic contrast the distinction between the legalistic system of priestly Judaism and the way of life as commended to us by the Master—and exemplified in his own life and death.

A Bible Message for Every Day

Monday. The Beauty of Brotherhood. Ps. 133:1-3. Any compound word into which you put "brother" thereby takes on nobility and preciousness. So be careful how you use "brother." Don't throw it around carelessly. Don't call other Christian church-members, "brethren"—nor when women, "Sisters"—unless honestly you can.

Tuesday. The New Commandment. John 13:31-35. In one sense it was very old. Jesus could call it new because he

added "as I have loved you." You see, he sanctified and revalued law by bringing divine love into it.

Wednesday. Love, the Way of God. 1 John 4:18-21. The theologians tell us that it is no simple matter—to learn to love God; and we know that it isn't—to learn to love men. The way? Men through the God Man, Jesus; and God through him.

Thursday. Love in Daily Life. Col. 3:12-15. Luther said that one good half of preaching should be directed toward getting Christ down out of the

The Lesson Before Us

I. THE CONSUMMATION. John 12:20-28

The hour is come! Our Lord had looked forward to this hour as the consummation of his mission in the world. That hour had determined all that he said and did throughout his ministry. A student in college has his "hour" ever in mind—the hour when all his endeavors are fulfilled in the diploma awarded him on commencement day.

"*We would see Jesus*" (vs. 20). This was the request of some Greek converts to Judaism who were among the worshippers at the Passover feast. The Greeks thought of life in terms of philosophy. The Master responded by giving them his philosophy of life. Life finds its purpose and its glory in losing itself. Only as it is yielded at love's behest can it be retained. If it does not die, it never lives. The grain of wheat is useless until it dies.

Can we see that this is so? We are saved by believing on Jesus Christ. But what is it to believe on him? Does our belief include a complete acceptance of his teaching here? It is hard to be a Christian. It was not easy for the Master himself. He even prayed that the cup might pass. His soul was disquieted in him in the supreme hour of his earthly mission. But for this very thing he was come to this hour. And for this cause each of us comes to his own hour.

II. THE GREAT TRANSITION

The apostle Paul found that by the deeds of the law no man is set right with God. He could boast of his fidelity in keeping every least requirement of the law; but, scholar that he was, that made of him only Saul the persecutor. Then he "saw Jesus." A great conversion took place. He became a new creation in Christ Jesus. The fierce hater now became the great lover. No longer was he guided by the traditions of men, written on the pages of sacred books, but by the law of God, written on the fleshly tablets of the heart. This was Christ in him, the hope of glory. The old law specified what men *should do*; the new law proclaims what men *may be*. Christianity contemplates a genuine and radical conversion. It is passing from the attempt to obey a law that cannot be kept to a character which of itself fulfils all righteousness. This is, indeed, passing from death unto life. This new Christian character is called "Christ in us," and it sets us free from all external law. The constraints of love in the Christian man are the new commandment.

III. THE NEW COMMANDMENT

The new commandment is that love shall utterly rule the life. We make union with God, not so much by intellectual processes as by love. John tells us that love is of God, and that God is

love. He that abideth in love abideth in God, and God abideth in him. He that loveth him not knoweth not God. We share the life of God in our love, and thus we know him.

Since God is love, to have love in the heart is to have God in the heart. And God in the heart of a man is the presence there of the living Christ. The unloving heart cannot obey the law of God; the loving heart cannot disobey it. More than the recorded teachings of our Lord, it is the love of Christ which constraineth us.

Not by our own merit nor by our own power are we raised to that elevation of life which issues in noble character and kingly conduct, but by the power of the indwelling Christ.

There is no sin, or falling short, in the man whose life is in possession of and wholly controlled by love. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:2, 3).

This love proves itself by making for human fraternity. The commandment of love lies in love itself. It needs no coercion outside itself. Love *just must* love. Roses cannot be commanded to be beautiful, they are beautiful. A love that discriminates is not love. True love goes spontaneously out to all, the worthy and the unworthy alike. It does not fail before the man who curses and spitefully uses us. Love has no enemies.

This commandment that we love one another, even as Christ loves us, is not a burden, but the holiest of privileges. We know that we have passed from death unto life because we love the brethren. In the eyes of love every man is a brother.

This fraternity is the world's only hope. Wars feed on hate, and are thus the complete negation of Christianity. No nation dare call itself Christian while it hates another nation. "Before him shall be gathered all nations" (Matt. 25:32). The nations are now gathered in judgment before the Son of God. The sheep and the goats are there. Some nations are now attempting to rewrite the Gospels to get love out of them.

They deliberately seek to annul our Lord's New Commandment. But if love be taken out of the Gospels there is no gospel left. No political pact will bring peace among nations that do not love each other. If only trustful goodwill, or love, could supplant ill-will, or hate, no treaties or leagues would be needed. The King of the world stands before the nations of the earth today saying, "A new commandment I give unto you, that ye love one another as I have loved you."

Practical Questions for Class Discussion

- ¶ Can you distinguish between the love of affection, as that between parent and child, and the love of benevolence, with its willingness to sacrifice for another man's good, even though you dislike that man?
- ¶ The love which Christ commands extends even to our vicious enemies. Is this possible for you?
- ¶ Is it true that we must love our enemies as a means of self-preservation? Does not hate harm the hater more than it harms the hated?
- ¶ Is a fraternal order which obligates its members to love and be helpful to each other making an unchristian discrimination against those outside its membership?
- ¶ If we love only those who love us, what thanks have we?
- ¶ What relation has our Lord's New Commandment to the solution of our social problems—racial, industrial, religious, and international?
- ¶ What is the chief element in the effective soldier—love of his own country or hatred of the enemy? Without that hate could he be a good soldier?
- ¶ Is it possible to hate meanness in a man and sincerely love the man himself?

Notes and Comments

"*What our poor world needs* is not a division of spoils, but reciprocity of life; not compassion, but co-passion; not pity, but sympathy."—George Dana Boardman.

"*A Christian's works* are not performed so that he may be saved; they are performed because he is saved."—*The Lesson Commentary.*

"*Jesus put his hand on love as the central law of life*, both in religion and ethics. It was a great simplification and spiritualization of religion. But love is the social instinct which binds man and man together and makes them indispensable to one another. Whoever demands love demands solidarity. Whoever sets love first sets fellowship high."—Walter Rauschenbusch.

"*'Pears like ter me ez* that thar air all diff'ence 'twixt humans an' the beastes: ter help one another some. An' ef a human won't, 'pears like ter me ez the Lord hev wasted a soul on that critter."—Dorinda, in "*The Prophet of the Great Smoky Mountains.*"

A mill-wheel may be turned—either by a current of water flowing underneath, or by a stream falling upon it from above. Of the two, the latter is the more efficient. There are two ways of moving men in the religious life. The first is a profound apprehension of "the terror of the Lord"; it is the undershot current, and moves men from beneath. The other is a sweet and lively experience of his love; it is the overshot current, and excites men from above.—J. C. Jones.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

THE NEW COMMANDMENT

It is easy to become pessimistic while studying this lesson. Jesus said that the test of discipleship is love for one another. You will see what I mean by pessimism if we contemplate the nations of the world that are called Christian. What about their relationships? Dare we talk about love for one another while reading the dispatches about the horrid civil war in Spain? Is it a sign of love that Germany is arming her youth and preaching oppression as a corollary of national greatness? Is it indicative of love that Italy is suppressing free thought and action by the fiat of a dictator dreaming of a great empire? Do we say love when we are afraid to pick up the morning newspaper for fear that the head-lines will tell of an overt act of hostility or a declaration of war? And among *Christian* nations, notice. Plenty of ground for the cynic to growl.

What about ourselves? My son is in Europe; has been there for three years. He is lecturing in universities on the continent. I painted a picture, in a letter to him, of the European situation as we learn about it from our newspapers. On the strength of that presentation I urged him to come home now rather than next year, as he intends to do. What do you think he wrote back?

He painted a picture to me of the United States of America as he learns about it from reading the dispatches in French, Belgian and German papers. We are heading rapidly for either fascism or communism. Strikes and riots, accompanied by destruction of property and loss of life, are common. Millions of unemployed. Millions on relief. Staggering national debt. Dirty political campaigns. Wavering national policy on important economic questions. Roosevelt almost a dictator right now. Secret bands of terrorists roaming around the country. Crime rampant. Corruption in state and municipal governments. Increasing army and navy appropriations. If war breaks out, we shall certainly be enmeshed. And so on. In substance he said, "Of course I want to get home again. Here in Brussels just now we feel safe. Over here, however, though war is in the air, we think that war is in the air in the beloved States."

It is easy to become pessimistic if we let fancy roam about the disparity between the Christianity of our national life and the test of discipleship as laid down by Jesus. The degree of the reign of love in our political, industrial and social relationships in this country is low enough to cause us distress.

The fact is that the reign of love is a

highly idealistic conception. Christianity is demanding, exacting and difficult. This appears when we consider that love, as explained by Jesus, is sacrificing: it would give with little thought of getting. It subordinates personal gain to the advantage of others. I have a faint recollection of a high school debate upon the question, "Is the Golden Rule workable in the social life of today?" Yet you and I know that if the doctrine of brotherly love were universally practised, the sum total of happiness would be enormously increased.

Andre Malraux, in *Days of Wrath*, quotes a leader as saying, "You cannot win with the vanguard alone." It is hard for Christians to keep faith that the vanguard, exemplifying love and service, will win out for righteousness and God in a social life greatly complicated by sin and strife. The test of discipleship is love for one another. The test of faith is to believe it—and practise it!

A young Jewish rabbi is a student in one of my classes. Today he presented a paper on "Philanthropy from the Standpoint of Ethics." He says, "Modern Christianity and the Jewish religion believe in emphasis upon a regnant love and justice right here in this present life." Emphasis upon the spirit of love in contemporary social relationships, and its exemplification by brave, faithful souls here and there committed to the teaching of Jesus, offer two bases for optimism rather than pessimism in the face of the test laid down by our Lord.

Our hearts are lightened and our faith stiffened by the contemplation of individual acts of kindness, proving that love does reveal its concern for others. We get a thrill when we read about such acts of kindness, even though the setting be secular. In Victoria Lincoln's *February Hill* Jennie has gone alone on a walking venture. She gets amazing comfort from thinking of the tides, the rivers, the trees. She stops at a farmhouse. The housewife prepares for her a warm meal. The author writes, "Those two sweet fires, creation and philanthropy, warmed her tired flesh and lightened the chill weights in her shoes."

Yes, there is occasion for pessimism. Yes, also there is ground for optimism. "That ye love one another" is a "new commandment." The Christian era is young. Jesus took a long, sweeping view. Never must the Christian's faith become myopic.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

What a queer mixture of truth and fiction dreams can be, especially day-dreams! Reviewing them, one can sometimes scarcely tell where experience ends

and imagination begins. Perhaps it isn't necessary. I hope not, for I would not like to disentangle one from the other in the story that follows:

On a crowded street in the city of New York a citizen of that city jostled his way from one second-hand store to another. He was in search of a second-hand radio, and he wanted it good, and he wanted it cheap.

The day before he had sat in church and listened to a sermon on tithing; a most convincing sermon. Now, if only he could get this radio cheap enough, he'd be able to do some tithing. The difference between what he would pay in a second-hand store and what he'd have to pay if he were to buy the radio at first hand would give him his tithe. That's why he wanted it cheap. But he wanted it good, too, in fact, it must be so good that with an extra polishing it would appear like a new one to the elderly lady for whom he was buying it.

This lady lived in the apartment-house of which he was the janitor. She was the only one in the house who did not have a radio. He knew that once he had the right radio he would be able to induce her to buy it. He had sold other tenants other things, things they didn't need as much as this woman needed a radio. Yes, he had great confidence in his salesman qualities of persuasion.

Some people might think the transaction a bit irregular, but to the man jostling his way along it seemed perfectly all right. He'd be doing the woman a favor, and he'd be giving the proceeds—or at least part of the proceeds (a man had to have something for his trouble)—to the church than which there is no worthier cause.

It went against him, though, to have to come down to the vicinity of the second-hand stores. "Nothing but Jews down here." The city would soon be overrun with them. Why, a full-blooded American like himself, whose mother and father learned to speak English as soon as they came from the old country, just before he was born, would soon feel himself a foreigner in his own country and his own city! But this was the place where the best second-hand stores were, and so he came. He was glad he didn't have to go to Chinatown, for if there was anyone he hated more than a Jew it was a Chinaman.

In his path a group of swarthy-skinned, black-haired children were playing hopscotch. One of the little girls threw the bit of broken glass she was using in the game far beyond the limits of the hopscotch squares. In her eagerness to retrieve it she ran into the man.

"Oh, mister, I'm sorry!" The red flush shone beneath the olive skin.

"Dirty little Sheeny!" he replied. "What we need is a Hitler here to take care of your kind." With that he pushed her from him. Had it not been for her playmates crowding close about her she would have fallen.

In Chinatown Sam Lee, proprietor of chop-suey restaurant, was giving personal supervision to the service of Mrs. Hunter and her friends. Mrs. Hunter's gray hair alone would have called forth extra courtesy, born of the Chinese reverence for age. But even without gray hair Mrs. Hunter would have had attention, for she was bringing joy to the lives of Sam Lee's children, and into his home. Mrs. Hunter was the volunteer worker at the Chinese mission. "You likee shark-fins?" Lee's face beamed, "Velly lice—sorry, n-nice (he worked hard to say the 'n')—you likee shark-fins. Mabeee likee some Chinese music now."

He placed a record on a phonograph and soon the high falsetto of a Chinese singer filled the room.

"Think long time one piece music-box mission maybe more better, maybe help sometime keep children quiet. Sometime home-side children velly noisy. Have music, more still. Missee Hunter think music-box mission side good, not bad?"

Mrs. Hunter thought it would be very good. They could get both Chinese and American records. She'd look around.

"But, please thank you, Missee Hunter. I buy music-box. Long time have want give present mission. Now velly glad. Tomollow. . ."

And so the next day gray-haired Mrs. Hunter and black-haired Sam Lee went music-box hunting. Mrs. Hunter would allow him to buy the first expensive electric radio-phonograph they saw in the stores down-town. "If you have time, Mr. Lee," she said, "I'd like to look at some second-hand ones. Often you can pick up a slightly used piece down there that is good as well as cheap. What we have on the cabinet we can put into records."

So the next day Mrs. Hunter and Sam Lee jostled their way from one second-hand store to the other.

In their path a group of swarthy-skinned, black-haired children were playing hop-scotch. One of the little girls threw the bit of broken glass she was using in the game far beyond the limits of the hop-scotch squares. In her eagerness to retrieve it she ran into the man. "Oh, mister, I'm sorry." A red flush showed beneath the olive skin.

"That's the second time in five minutes," giggled another little girl.

"Please thank you, never mind," Sam Lee beamed. "Homeside have got plenty children; all the time play; all the time mp."

Sam Lee and Mrs. Hunter turned into one of the little cluttered-up shops. The proprietor was speaking with a customer at the rear of the store. The customer's face rose above the static of the radio. Mrs. Hunter thought it was a familiar voice; it sounded like the voice of the janitor at her apartment-house.

"Let's tune in on the pious program," the voice was saying; "the Christian

program, not the one from your synagogue. The old woman I am buying this for will be wanting that station. I want to see how clear the reception is. If it hurts you to hear it, take a walk around the block. Your store will be here when you come back."

"No, I'll stay; it won't hurt me," the proprietor said.

A full rich voice came through the radio: "A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

The janitor turned off the switch. "It'll do. She'll never be able to tell it from a new one."

The Lesson Lived

Susanna G. Fisher

FACE TO FACE

We would see Jesus (John 12:21).

I have not seen him face to face; what need,

When day by day his tender love and care

Wrap me around; when I can with him plead

My heart's desires, and know he answers prayer?

Not face to face; not yet! but hand in hand!

As he has willed it, I would have it be. But some sweet day I shall in his own land

Behold him, and his glorious beauty see! —*Pauline Frances Camp.*

KEEP IN THE TRAIL

I have given you an example (John 13:15).

We are told that men going through the Rocky Mountains used to find Indian trails where there is a trace of only one pair of footprints, as if only one man had gone over the mountains. The chief of the tribe went before, and all the rest of the tribe followed him, putting their feet exactly into his footsteps. Christ, our Lord, has made a sacrificial trail of footprints over the mountains and through the swamps of life. Through sunny meadows and close by living springs of happiness leads this holy trail. He asks us to follow him. We do not deserve the name Christian if we do not strive to keep in the trail.—*Record of Christian Work.*

EVERY WHIT CLEAN

He that is washed needeth not save to wash his feet, but is clean every whit (John 13:10).

I never understood the full meaning of our Lord's words in John 13:10, until I beheld the better sort of East Indian natives return home after performing their customary ablutions. The passage reads thus, "He that is washed needeth not save to wash his feet, but

is clean every whit." Thus as they return to their habitations barefoot, they necessarily contract in their progress some portion of dirt on their feet; and this is universally the case, however high their dwellings may be to the riverside. When, therefore, they return, the first thing they do is to mount a low stool, and pour a small vessel of water to cleanse them from the soil which they may have contracted on their journey homewards; if they are of the higher class of society, a servant performs it for them, and then they are "clean every whit." Does not this in a figure represent to us the defilement which a Christian contracts, although he may have been cleansed by faith in a crucified Saviour; and the necessity of a continual application of the precious blood of atonement, in order that the soul may be "clean every whit"?—*Statham.*

THE BEARING OF THE GOLDEN RULE UPON LOVE OF ENEMIES

By this shall all men know that ye are my disciples (John 13:35).

A recent graduate of a theological seminary in China requested that he be sent to labor in a particular field. He said, "My father and mother were working in that field when the Boxer uprising came. They called my father out into the road and asked him to deny Christ or be killed. He professed his faith in Christ, and they hacked his body to pieces in the street. They called my mother out, showed her what they had done to my father, and threatened her with similar treatment unless she denied Christ. She said, 'You may cut my tongue out, if you will: I will never use it to deny my Lord!' They cut her tongue out and hacked her body to pieces. My two little sisters were then brought out, put to the same test, and killed in the same way. I want to go back to that district where my father and mother and two sisters testified to their faith with their blood, that I may tell those people there is no hatred in my heart toward them, but that I long to have them share with me the unspeakable blessing of knowing Christ."—*Dr. Egbert Smith.*

HIS CONCEPTION OF BROTHERHOOD

. . . If ye have love one to another (John 13:35).

Henry Grady, the great Atlanta journalist, gave as his reason for refusing to live longer in New York that one morning as he took the elevator from his apartment he saw that there was a child's funeral in the apartment across the hall. As Grady was a new-comer, he inquired of a fellow passenger whose child had died. With some heat this gentleman replied, "I have lived in this apartment for many years, but I make it a rule to know none of the people in it." "That settled it," said Henry Grady. "Back to Atlanta for me. I could not really live in a place where even a baby's death failed to awaken neighborliness."

A Worship Service Program

(Suggested)

OPENING MUSIC. Piano, organ, or orchestra.

The first selection should be spirited, to quiet the confusion; the following sober enough to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, or one of his assistants, followed by the Lord's Prayer (in unison). The Twenty-third Psalm may occasionally be thus used.

HYMN. "Praise, My Soul, the King of Heaven!"; "Sing, for the World Rejoices"; "I Will Sing the Wondrous Story."

RESPONSIVE READING.

Superintendent. And all men reasoned in their hearts concerning John, whether haply he were the Christ. John answered, saying unto them all,

School. I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose; he shall baptize you in the Holy Spirit and in fire.

Superintendent. Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place whither he himself was about to come. And he said unto them:

School. The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

Superintendent. And the seventy returned with joy. And he said unto them: Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall in any wise hurt you.

School. Nevertheless, in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

Superintendent. And the apostles said unto the Lord, Increase our faith. And the Lord said,

School. If ye had faith as a grain of mustard-seed, ye would say unto this sycamore-tree, Be thou rooted up, and be thou planted in the sea; and it would obey you.

HYMN. "Hark! Ten Thousand Harps and Voices"; "It May Not Be On the Mountain's Height"; "I Can Hear My Saviour Calling."

SCRIPTURE READING. John 1:29-45; or, Luke 10:25-37; or, Acts 3:1-19.

SPECIAL EXERCISES, such as birthday offering, missionary, evangelistic or temperance talk. (These addresses should be limited to five—eight at the most!—minutes, and they come preferably before the class study.)

HYMN. "Sing Them Over Again to Me"; "Tell Me the Stories of Jesus"; "My Hope Is Built On Nothing Less."

PRAYER (by one of the teachers, the pastor, a visitor, or a member of one of the adult classes).

CLASS STUDY PERIOD.

CLOSING FEATURES.

MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

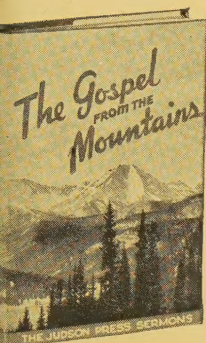
SECRETARY AND TREASURER'S REPORT.

HYMN. "I Would Be True"; "Marching with the Heroes"; "God Be with You Till We Meet Again."

CLOSING, with Mizpah, or Numbers 6:24-26, or other appropriate Benediction (in unison).

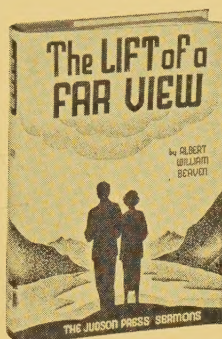
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This Questioning Age, by *Frank B. Fagerburg*, Pastor, First Baptist Church, Los Angeles, Calif. He knows young people and sympathizes with their questionings. A book of timely appeal and general interest.

Bridge Building, by *Herbert W. Virgin*, Pastor, North Shore Baptist Church, Chicago, Ill. A preacher in a great city who is doing things. His sermons are "different."

The Christian Faith at the Nation's Capital, by *Rufus Washington Weaver*, Pastor, First Baptist Church, Washington, D. C. The author has kept his eyes and ears open, has plenty of contacts, and here he tells what he thinks.

Reality in Religion, by *John MacNeill*, Principal, Theological Faculty, McMaster University. His sermons echo "the old gospel" freshly keyed to the life of today.

For Times Out of Joint, by *Charles Lyon Seasholes*, Pastor, First Baptist Church, Dayton, Ohio. Virile, hopeful messages of young Christian manhood.

Today's Jesus, by *Carl Wallace Petty*, late Pastor, First Baptist Church, Pittsburgh, Pa. New and old truths in striking, beautiful language. Much of the author's personality preserved.

Left-Handed Folks, by *William S. Abernethy*, Pastor, Calvary Baptist Church, Washington, D. C. The gospel applied to every-day problems. Pungent, smart, conversational, inspiring.

The Sin of Being Ordinary, by *Frank B. Fagerburg*, Pastor, First Baptist Church, Los Angeles, Calif. Direct, plain-spoken, compelling, and eloquent. It hews pretty close to the old gospel.

Sermons for Everyday Living, by *Albert W. Beaven*, President, Colgate-Rochester Divinity School. Depths of tenderness; overpowering appeal; a sympathetic grasp of modern difficulties; challenge to live for Christ.

Jesus and the Liberal Mind, by *Edwin McNeil Poteat, Jr.*, Pastor, Pullen-Memorial Baptist Church, Raleigh, N. C. A good fight thrown upon certain distinguishing traits of Jesus. Ingenious, striking, helpful messages.

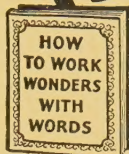
Sails and Anchors, by *Harold Cooke Phillips*, Pastor, First Baptist Church, Cleveland, Ohio. Spirituality, sanity, fine scholarship, and fascinating eloquence responding to today's need for a truly Christian interpretation of life.

The Tent and the Sky, by *Avery A. Shaw*, President, Denison University. Written in the same attractive style that Doctor Shaw uses in speaking. Full of delightful illustrations.

And So I Preached This, by *Luther Wesley Smith*, Pastor, First Baptist Church, Syracuse, New York. Tells how he decided to preach this "on different special occasions, and then gives the sermon he preached.

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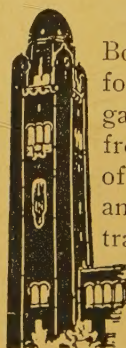
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